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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 4, 1841. NO. 1091.---VOL. XX.—NO. 36.

RELIGIOUS MISCELLANY.

The following argument is taken from the appendix to a discourse by Thomas Belsham, delivered before the Unitarian Society for promoting Christian knowledge, at Essex street Chapel, London: March 31, 1814. It is addressed to any person of common understanding, who knows nothing of the criticism of the Greek text of the New Testament; and must be pronounced, we think, perfectly conclusive. It has never been our fortune to see any thing like an attempt to answer this argument.

'Suppose a man of sound understanding and honest mind, who does not know a word of Greek and has only king James' translation before him, reasoning upon the subject of Christ's person.

Such an individual might rationally argue in the following manner; if Jesus Christ who appeared in the form of a man, with all the incidents of frail human nature, had in truth been the very and eternal God,—when this fact was first revealed to his disciples, how must their minds have been absorbed and overwhelmed with astonishment and terror! At Lystra, when the people inferred from the miracles of the apostles, 'that the Gods were come down in the likeness of men,' Acts xiv. 2, the whole city was in an uproar. Every one was filled with amazement, and priests and people assembled together to worship and to offer sacrifices to their celestial visitants. All this is natural and probable, and exactly what might be expected upon an occasion so extraordinary.—What then must have been the feelings and the conduct of Jews, educated as they had been in such exalted ideas of the Great Supreme, when a discovery so new, so unexpected, so remote from all their conceptions and ideas, so amazing, so overwhelming, was made known to them, as that the person whom they conceived to be the son of Joseph and Mary, with whom they had conversed for months and years with the greatest familiarity, whom many of them had witnessed as having passed through the various stages of human life, from helpless infancy to vigorous manhood, was, *What?* no other than the *Eternal and Almighty God*, the *Infinite Jehovah*, the *Creator of heaven and earth!* How would they feel, how would they act, when this surprising and alarming discovery was made? Would they associate and converse with him as familiarly as before?—would they reason with him?—would they rebuke him?—would they desert him?—would they deny him? Let every one consider with himself what his own feelings would be after such an awful disclosure. Then look into the New Testament; consult the evangelical history; what was the conduct of the disciples of Jesus in the circumstances supposed? They discover no surprise; they abate nothing of their freedom and familiarity; from the beginning to the end of his ministry their behavior is uniform;—they talk to him as a companion; they love him as a friend, they revere him as a master; they bow to him as a prophet of the Most High; but nothing is said, nothing is done, which indicates the least suspicion that he was in reality any thing more than he was in appearance, much less that he was the eternal Jehovah himself!

Let it then be supposed that this important and astonishing fact was not revealed to them till after his resurrection; till the day of Pentecost. In this case they must have understood the language used in John, (viz., that "he came down from heaven,' that 'he was before Abraham,' that "he and the Father are one,' that he had 'glory with the Father before the world was;'—and all these expressions, which are now understood as asserting the pre-existence and divinity of Christ, made no particular impression upon the apostles, nor any change in their conduct to their master;- a plain proof that they understood his language in a very different sense from modern Christians,) upon which so much stress is constantly laid in this important discussion. as consistent with the proper humanity of Jesus Christ. And would the apostle Peter, immediately upon this grand discovery, when addressing the assembled crowd, impressed and agitated as his mind must have been with the novelty, the magnitude and the importance of the doctrine, would he have spoken of this tremendous being, this 'very God of very God,' under no higher character than that of a *man* approved by God by signs and wonders, who was now exalted to God's right hand?

How deeply are the minds of Trinitarians penetrated with a sense of the grandeur, sublimity and importance of their favorite doctrine! How seldom, how slightly do they think and speak of Jesus as a man, in comparison with the frequency and earnestness with which they think and speak of him as a God! But how much more deeply must the minds of the primitive disciples have been impressed with the stupendous discovery! It must have seized and kept possession of every faculty of their souls. In the present age the doctrine of a trinity of persons in the Deity, and of an incarnate and crucified God, are so common and familiar that they almost cease to shock the mind. But to the primitive believers, it must have had all the freshness and the force of novelty; it was an idea which would never be out of their thoughts, it must have occupied and filled the imagination, and must have been the constant topic of their meditation, their conversation, and their correspondence. And, in sitting down to write the history of Jesus, his high dignity, his divine nature, his condescension in becoming incarnate, must have been their darling theme, in comparison with which all other topics must have been frivolous and nugatory: and if they were under a necessity of touching upon them for a time, they would continually recur to that astonishing fact, which could never be forgotten for a moment, and must ever be uppermost in their thoughts.

But how stands the fact? Observe and wonder. Matthew, Mark and Luke, professing to write a history, which should contain all that it would be necessary to know and believe concerning their venerated master, absolutely forget to mention the stupendous fact, that Jesus Christ was the living and true God, and they take no more notice of this awful distinction than if he were a man like themselves. And one of these historians, (Luke) continues his history for thirty years after the ascension of Christ, and relates the travels, the labors, the doctrine and the success of the apostles and first teachers of the Gospel; but not a syllable does he mention of the divinity of Christ, or the doctrine of the trinity, and no one would know or suspect, from Luke's history, that the apostles had ever heard of any such doctrine. Is this credible? is it even possible, if the doctrine itself were true? Certainly not. Let every trinitarian lay his hand upon his heart, and declare upon his honor, and in the presence of *God, whether he could himself* have been guilty of such an unpardonable omission. How then can they believe that the evangelists would have been so unfaithful to their trust, if they really had it in charge to record, or if they were even apprized of this extraordinary event?

Again; Jesus Christ (say they) was the Creator, Preserver and Governor of this and of all worlds. This also would be a most novel and astonishing doctrine, especially to Jews, who had never heard of any Creator but God. This then is a doctrine, which we might expect to be blazoned in every page of the New Testament. But what is the fact? It is omitted by Matthew, Mark, Luke, James, Peter and Jude, and by the apostle Paul in ten out of eleven epistles. Is it possible, then, that these writers should have given credit to this doctrine? No, no. The thought of it never entered into their minds; and if it had been proposed, they would have rejected it with horror.

And what is there, continues the man of sound understanding and honest mind, with king James' version before him, to rebut these weighty considerations, and to command my assent to their astonishing and most improbable propositions, so contrary to all just conceptions of the Unity of God, so contradictory to the most explicit declarations of the Jewish scriptures, and to the main and avowed object of the Mosaic dispensation, and so inconsistent with the general tenor of the evangelical and apostolic writings themselves, viz., that Jesus Christ is the true God, the Creator of all things, equal with the Father, and that the Father, Son and Spirit, being three distinct persons, are only one Being, one God? I am referred indeed to one passage here, and to another there, in which it is said, that Jesus Christ is called God equal to, or one with, the Father; to two or three more, in which he is supposed to be represented as the maker of the world; and to a few other texts, in which it is thought that divine attributes are ascribed to Christ. And when I ask for the texts, which prove the Trinity, I am referred to the form of baptism; as if baptizing into the name of a person, of Paul, or Moses, for example, was an acknowledgement of their Divinity;—I am sent to St. Paul's valediction to the Corinthians, 2 Cor. xiii. 14, that the grace of Christ, i. e. the blessings of the Gospel, the love of God, and a plentiful participation of spiritual gifts, may be communicated to his Corinthian friends; and lastly, I am referred to the exploded text of the heavenly witnesses, which the good Bishop of St. David's so fondly cherishes, though never appealed to in ancient controversy, till it was foisted into the Catholic epistle by a notorious ecclesiastic of the 5th century, to serve as a fulcrum to his newly invented Athanasian Creed.* Upon evidence so feeble and unsatisfactory rest the amazing doctrines of the divinity of Christ, and of the holy Trinity! And these detached texts, being frequently cited by the advocates for these mysterious doctrines, are for that reason believed to be of frequent occurrence in the scriptures; and, in contradiction to the most notorious fact, though not to their sincere persuasion, they represent the New Testament as full of these mysteries from beginning to end; though it is plain that not a shadow of them exists in many of the books, and particularly in those, in which we should most naturally expect to find them, the history of our Lord's ministry, and of the preaching of the apostles. I conclude, therefore, will this man of understanding and integrity be disposed to add, that these passages, which only occur incidentally, and which pass without comment, in whatever way they are to be accounted for or explained, were not and could not possibly be understood, or intended, by the sacred writers, in the sense in which believers in the deity of Christ and the doctrine of the Trinity now understand and explain them; because these doctrines did not make that impression upon their minds, nor produce that visible effect in their teaching and writings, which they now do in all who receive them; and which they necessarily must and would have done in the apostles and evangelists, and their readers and hearers, if they had believed these doctrines, and if their language had been originally understood, and by them intended to be understood, in the sense in which it is now understood by those who profess the popular creed.

The intelligent and honest inquirer, armed with such considerations as these, which must, one would think, find their way to the hearts and bosoms of all who seriously and impartially seek after truth, will be little affected by curious disquisitions of learned men upon the niceties of grammatical construction, and the force of the Greek particles. He will never be persuaded that it can be necessary for him to study the bulky volumes of Hoogeven, or the more modern subtleties of Dr Middleton, in order to learn the essential doctrines of the Christian religion, which he would naturally and justly expect to find upon the front and surface, and in the general strain and tenor of the New Testament. Let him, for instance, take the text, Tit. ii. 13, and, in opposition to the common version, and to the judgment of Dr Clark, and other learned men, let him admit, that the true and only proper translation of the passage, according to its exact grammatical construction, is—'*Our Great God and Savior Jesus Christ*?' Would he, from that expression, conclude that the apostle was an asserter of the *supreme divinity* of his crucified master? Surely not. He would naturally argue, that, if Paul believed that Jesus Christ was the supreme God, his mind would have been so full of the amazing doctrine, that it must have shone forth in every page of his writings; in every sentence of his discourses. His delight and his duty would have been, to insist continually upon this new, unheard of, and astonishing theme; and to have explained the necessity and importance of it in all its bearings in the scheme of redemption. Could he, under these impressions, have coldly taught the Athenians, that 'God would judge the world in righteousness by the *man* whom he had ordained, of which he had given assurance to all men, in that he had raised him from the dead?' Could he have written to the Corinthians, what indeed would be hardly reconcilable to the simplicity of truth, that 'as by *man* came death, by *man* came also the resurrection of the dead?' How then, it may be asked, is this declaration of the apostle to Titus, to be reconciled to his not acknowledging the divinity of Christ? Upon various suppositions. It may have been a slip of the apostle's tongue in dictating; or a mistake of his amenuensis; or an error of some early transcriber; or there may be a various reading; or the apostle might not study perfect correctness of language; or there might be some other reason, which cannot now be discovered. I will give up the text as altogether inexplicable, sooner than I will believe that the apostle intended, in this casual incidental manner, to teach a doctrine so new, so incredible, and of such high importance, and which is so little countenanced by the general strain of his discourses and epistles; and so repugnant to the whole tenor of the Christian scriptures.

* Vigilius of Tapsum, the reputed forger of a Creed, from the doctrine of which the supposed author of it would have revolted with horror.

ON THE MUTUAL RELATIONS, DUTIES AND INTERESTS OF MINISTER AND PEOPLE. NO. 3.

On the Permanence or Durability of these Relations.

The second question, proposed in a former number, was, whether in those cases, in which settlement for life is desirable, the power, reserved by each party, to dissolve the connection at pleasure, is likely to operate unfavorably to its continuance. We neither do nor shall inquire, whether such a provision in the mutual contract between minister and people be necessary or expedient. The spirit of the times, I conceive, has settled this question. If permanent connections be in any way attainable, they must be secured by moral, and not by ci ligations; by those influences, in whic acts upon heart, and in this way controls t

In point of fact, we have reason to that a liberal, if not a latitudinarian construction has often been given by one or other of the parties to the terms of contract, which allows either of them to dissolve the connection on the simple condition of giving a specified notice to the other. On the one hand, some societies, or at least, a considerable part of their members have probably considered the contracts made with their ministers, as little more sacred or binding, than those which connect employers and laborers, or partners in trade, or other business, which may almost at any time be dissolved by interest or fancy; and there is reason to fear that such an interpretation has been quite as frequent among those, who have taken upon themselves the office of moral and religious teachers. Hence, there has often been a want of caution or circumspection to avoid giving offence; a want of mutual forbearance, and want of conciliation. As might be expected, slight differences have occurred, which might easily have been prevented or removed, but which have been allowed to increase, till they ended in rupture and alienation.

It ought to be remembered that, with persons of delicate sensibility and a high sense of honor, there is something morally binding, even in indefinite contracts of business. A laborer of this character is not easily drawn away from his employer, by whom he has been justly and generously treated; nor does the employer cast off his faithful laborer. On the contrary, both will endure many inconveniences and irritations, before they will resort to separation as a relief; and ought not a minister, or religious society to be prompted to still higher exercises of honor and moral feeling? Let the provision, of which I am speaking, be interpreted with an undeviating view to the promotion of religion and the welfare of society, and I believe it will have little effect on the permanence of the ministerial connection;—little effect, I mean, in dissolving it sooner than should be desired. Under the influence of such an interpretation, slight inconveniences, or slight incongruities in sentiments, tastes, or manners between a minister and his people would either be corrected and removed, or they would be endured, as unavoidable evils; considerable sacrifices of interest or comfort would be reciprocally made, and such mutual forbearance and generosity would, with the progress of time, bind those hearts firmly together, which, to a superficial observer, might in the outset have appeared to be mutually repulsive.

Reasons indeed there may be, which may justify, if they do not require a separation between minister and people, long before the close of his life, however unlimited the terms of their contract. Such, for example, is loss of health, or the failure of any faculty, of great importance to the discharge of official duty; election to any office in a college or theological institution, in which he would probably be more useful; the want of means in the society to give him an adequate support, or such a want of harmony and mutual co-operation, as would be likely to render their continual connection prejudicial to the cause, it was intended to promote. The last of these, which is perhaps the most frequent occasion of separation, might often be prevented, if the probation of candidates were what it should be; longer than it frequently is; incomparably more thorough. Before a society proceeds to give any one a call, the several members should know more than they generally do of his ability, as a preacher, to satisfy their wishes; and what is perhaps of equal importance, they should acquaint themselves with his private manners, with his temper and disposition, and with his talent for improving, as well as winning conversation. For this purpose, they should freely call on him, and invite him early to their houses. Delicacy will keep *him* on the reserve, till overtures are made by the people; but he will not be backward in meeting them, for the purpose of mutual and intimate acquaintance. A coincidence of tastes and manners contributes much to that harmony between a minister and his people, which is indispensable to his success; and, however they may agree in these things, if there be anything repulsive in these, it is rarely expedient for them to form a connection. When, however, a connection is formed, it should be the object of both parties to assimilate themselves to each other. I do not say that delicacy of taste or manners should give place to indelicacy or grossness, but it should bear with grossness till delicacy has had time, by her gentle operations, to correct and refine it, and what is merely fashionable may often be exchanged with great advantage for that which is simple or unpretending.

A minister ought, if possible, to make pecuniary provision for the future, as well as the present; and, where a people cannot or will not enable him to do this, it would be hard to condemn him, for wishing to avail himself of other opportunities to secure for himself and his family the means of living when his la-

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different place, it does appear to me that both he and his family should be ready to make important sacrifices, rather than dissolve the connection. Usefulness should be the grand object of all, and especially of those, who have devoted themselves to the clerical profession; an object far superior to those personal gratifications, which are apt to have a predominant influence over the mind. Daily bread, both for the present and the future, he must indeed have, but luxuries, I conceive, and costly accommodations are always to be relinquished, whenever the attainment of them would interfere with the moral welfare of others. S. W.

[From the Boston Courier.]

EASTHAM CAMP-MEETING.

To the Editor of the Courier:

Though I find myself anticipated somewhat by a writer in the Transcript, I will venture to fulfil my promise, and give you *my* account of the Camp-Meeting at Eastham. These meetings are held annually in a beautiful grove of oak, standing upon dry, high land, and forming as eligible a site for an encampment as can be found in the State. The soil, to a sufficient extent around the camp, has been purchased by the Methodists, with a view to the exercise of entire control upon the ground, and the preservation of strict order—in which, this year at least, they were perfectly successful. The tents vary in area (judging by the eye only) from fifteen by twenty feet to thirty by fifty feet, and some of them may be larger over than this. They are arranged in a circle, and numbered about thirty-five this season, in the circle, and perhaps ten or twelve outside of it. Within the circle and near one side of it, stands a two-story building, used to store the tents and other camp-equipage from season to season, and during the period of the meetings, for sleeping and other purposes. Along the whole length of the side of this building, which faces toward the centre of the circle, runs a staging or *quasi* pulpit, raised some ten feet from the ground, upon which the public exercises are performed, and in front of it under the trees, are rows of benches for the audience and spectators—the men sitting on the right hand and the women on the left. The floors of the tent are strewn with straw—a bench or benches run lengthwise on either side and in the middle; and in many of them a temporary curtain is stretched across widthwise during the night, to separate the men and women. Public services are performed by the ministers three or four times a day and in the evening, which differ very little from the ordinary Sunday exercises of the denomination. Perfect order, attention and solemnity prevail.

After the public exercise of the evening is concluded, which is about or a little before nine o'clock, the congregation disperse to their respective tents, to carry on their worship according to their own gifts and tastes, and in a comparatively free and informal manner. Until ten o'clock, it is not considered intrusive in any one to enter and remain in any of the tents, provided he conduct himself quietly and with propriety. I visited them all, on different evenings, and noted their proceedings very carefully. They consisted generally of singing, praying and discoursing, following each other in about equal proportions. The singing was of a very lively and agreeable character, and that in the Provincetown tent was enough to chain one to the spot—so sweet was it and so Syren-like. The prayers were of that fervent, loud and ejaculatory character for which the Methodist denomination is distinguished. The speeches were, in general, statements of the religious experience of the speaker—what a sinner he had been—when and how he was converted—how he enjoyed religion—and how he had put himself on such terms of intimacy with Jehovah as to have vanquished this world and made sure of a better. One man said that on his passage down, he had the weather very foggy, so that he could not see the *lay of the land*, or know his position. When he began to think himself in danger and fancy he heard breakers near, and was extremely desirous to ascertain his position, he had only to call upon the Lord and instantly the fog would melt away and he could discover the land distinctly, perceive his bearings, and stand on his course without difficulty. This story was calculated to tell powerfully upon the rough sons of the sea—for they know what a puzzler the fog is, and how very unusual it is for it to disperse for a moment and reveal lights and headlands just when they are straining to see them. One old sea-dog said he had noticed the same thing a thousand times, and never thought of its being a special manifestation of divine favor. But perhaps he might have had a praying cook on board. But in addition to speaking, praying and psalm-singing, other exercises of a much more striking and mysterious character are indulged in or submitted to, such as trances, visions, and losses of strength, which are supposed to manifest the overflowing income of the Spirit. One of these phenomena I will describe.

Having been the rounds of the tents one evening, I finally made choice of one in which the excitement appeared likely soonest to reach the boiling point, and there took up my position. A lantern, which hung in the middle of the tent, was the only light, and its dim flicker scarcely penetrated to the borders of the tent, and only half revealed a multitude of female forms of every age, sitting, reclining, and lying on their backs or their faces upon the straw. Around the lantern were gathered the leaders in the exercises, who spoke and prayed and sung, as the spirit moved. A group of younger men occupied the front of the tent, who rent the air with their sonorous shouts of 'Amen,' 'Glory,' 'Praise,' while the women lent their softer and shriller voices to swell and harmonize the rushing chorus. Fervent and more fervent poured the prayers—more frequent and louder rose the responses—until not Babel's din could have been more distracting. 'Come *now*, O my Lord,' 'come *right off now*,' 'send down the glory,' 'roll in the power,' 'let the arrows fly,' 'Lord Jesus, *do*,' 'let the glory roll'—such was the prayer—and the frequent responses were 'Amen,' 'Hallelujah,' 'Praise the Lord.' Meanwhile a young man was reclining on the straw, with his handkerchief up to his eyes, and two dark-featured lantern-jawed men were whispering in his ear—and in the rear of the tent, a young girl was bowed like a bulrush to the ground, and sobbing and shrieking violently, while ministering sisters were calling upon her to 'surrender all,' to 'give up pride,' and 'no longer fly in the face of Jehovah.' While all this was going on, I noticed a man about thirty years of age, of a thin and cadaverous aspect, on his knees near the centre of the tent, his face up-cast, eyes closed, a smile on his lips, from which proceeded frequent and earnest ejaculations, and with his hands sometimes uplifted, as if in extatic vision of heavenly glories. Soon he broke forth into a wild, chanting, rhapsodical prayer or incantation, which, for fervor and fire, surpassed every thing I ever heard fall from human lips. He invoked an unlimited outpouring of 'glory' and 'power,' no matter what might be the consequences. As the torrent of ejaculations rushed from him, he seemed to be shaken to his very centre—his breath grew shorter, his frame trembled as if in violent convulsions, and when he ceased, his face was still upturned, as if unconscious whether he was 'in the body or out of the body.' During this effort, the responses of the brethren and sisters came thicker and faster and stronger than before; and one fair and comely sister, with a sweet, musical voice, seemed to catch a deeper draught of inspiration from his words, and to share with him his beatific or other vision, and joined the 'amens' and 'praises' with evident unction. Soon I noticed our rapt friend wriggle round on the straw and turn his face towards this sister, though with his eyes still apparently closed, and commence advancing towards her by a novel and difficult mode of locomotion, which I can find no better name for than *squirming*. He squirmed along over the straw, at rather a slow pace, ejaculating and clapping his hands as he went, until his further progress was arrested by his coming in contact with the knees of the fair sister above mentioned, who was sitting on a bench at one side of the tent. Here he lifted his hands above her head, leaning forward over her as he did it, and clapped them several times over each side of her head and neck. Whether he was invoking a blessing upon her, or otherwise, no mere spectator could determine. By and by, she gave him a gentle touch with the back of her hand, which I interpreted to mean 'that is enough,' and he thereupon drew off a little, and fell in the straw at her feet. Here he commenced a series of writhings and contortions, accompanied with groans and cries, which it seemed to me were almost demoniacal, and tumbled and tossed about as if he were trying to turn himself inside out. Suddenly he threw himself over upon his back, spasmodically projected his limbs, and became in an instant motionless and rigid, exhibiting no sign of animation, other than a suppressed and melancholy groan. The brethren dragged him to the centre of the tent, and I heard nothing further from him.

I will not undertake to explain this scene, nor offer any theory of motives to account for it. Sufficient for me that I have described it without a particle of exaggeration. The effect it had upon my feelings is indescribable. The blood seemed to retreat upon the heart—respiration became difficult—I experienced strong and conflicting emotions of pity and aversion, and could hardly persuade myself that I was in the midst of an assembly of Christian worshippers, and not in a madhouse. I turned away sad, excited, and sick at heart. The groans and sighs and shrieks and incantations I had heard, continued to ring in my ears for hours, and though the still stars shone serenely above me, and the balmy night wind whispered soothingly, it was long before I could regain my self-possession so far as to lose myself, even for an instant, in needed slumber.

Yours, S.

We have thought the following letter could not fail of being interesting to our readers. It is copied from the *Presbyterian*, published at Philadelphia, Aug. 21.

A DAY AT ANDOVER.

[From the Charleston Observer.]

Mr Editor,—It was on the evening of the 12th inst., that the cars dropped me in Andover. Having letters to the Rev. Dr. Woods, I called upon him often. I had formed the idea that the Dr. was of ordinary height, but thick and heavy. What was my surprise then, when I met at the door a tall, slender old gentleman, whose very gait seemed to have lost its stability through age! Sympathy was the first emotion that filled my heart. This, however, immediately gave place to *veneration;* and I felt like lying at the feet of one, who had spent the morning and noon of his life, in the holy work of inculcating theological truth upon a rising ministry. I remembered now what had been said of this man in my hearing ten years previously. 'Dr. Woods is a safe man. He is none of your speculators or visionaries in theology—he is a safe man.'

The next day at 2 o'clock, I attended the recitation of the theological class. The subject was, 'Justification.' The first question asked by the Professor, was, 'Is it enough to say that the rewards of heaven are of grace, *because the obedience of the believer is imperfect?*' The answer was negative; and the reason given, that this made grace a mere auxiliary, in the scheme of redemption. The second question was, 'Is it sufficient to assign as a reason for this, that *conversion is of grace*.' The answer was still negative; and for the same reason, that upon this ground also grace was a mere auxiliary in the work of salvation. The reason then assigned positively was—that the rewards of heaven are of grace, simply *because men are sinners*. As sinners, said the Professor, men deserve *nothing*—nothing but *condemnation*. All they receive then of benefit or blessing must be of *grace*.

Imputation was the next subject introduced. 'Is the word, or synonomous words used in the Bible? asked the teacher.' Yes, was the answer; and some passages quoted. 'What do you mean by the phrase?' was the next query. The account given—'reckoning or charging to one's account.' Quotations were then adduced from Psalms and Romans. A student then asked a question. 'Is there,' said he, 'any such language in the New Testament, as "the righteousness of Christ?"' 'No, replied the Professor; but still the phraseology is convenient, and well understood—and the idea altogether Scriptural.' Another student asked, 'Whether the righteousness of Christ embraced both his active and passive obedience, or whether it did not refer specifically to the merits of his death.' 'I don't like to separate them,' was the reply. 'The work of Christ is substantially *one work*, and we are to regard the whole as the basis of our salvation.' Another student asked, 'Does not this doctrine of imputation involve the *literal transfer* of merit, and is it not therefore *mercenary in its character?*'

'There is no transfer of *personal* qualities or properties, said the Professor—but only of the benefits resulting from the Savior's merits.'

The next question put by the teacher was, 'Is there any real diversity between Paul and James on the subject of justification?' No was the reply—first, because they were writing to different persons—secondly, because the kind of faith spoken of was different—and thirdly, had Paul written when James wrote, he might himself, without contradiction, have penned the Epistle of the latter.

'Does this doctrine lead to indulgence in sin?' was the next query. No was the reply—*grace increases*, and does not lessen our obligations—so, it was asserted, *every real believer* regarded the matter. It was then asked, 'whether holiness as a qualification for heaven, could be any the less demanded under a system of grace, than under one of works?' No was the reply—for without this element of character there could be, in the very nature of things, no enjoyment in heaven. The question was then asked by a student, 'How can we reconcile this system of gracious rewards hereafter, with the doctrine of different degrees of future blessedness?" 'If,' replied the teacher, 'I establish a charity fund for poor children, while all they receive is a mere favor, might I not reward each according to his diligence or obedience?' 'But' replied the student, 'God is the author and source of the very things in us that are rewardable? How is the matter then to be disposed of?' 'Ah!' said the Professor, 'I too could ask many curious questions, which I could never answer. As for instance—Here is a man of ordinary capacity, who has spent his whole life in the service of God. Here is another of extraordinary capacity, who has devoted the youth and the prime of his life to disobedience, but who is converted just before death. How will such a case be disposed of? The latter has the greater capacity for bliss, but the former has rendered the most service.' The class smiled—the Professor looked good natured—and I took the occasion to ask—'If there was not some mistake in supposing that heaven was

a place merely of *enjoyment?* Will there not be society there, and laws, and stations, all good and perfect in themselves? And will not believers be fitted for those heavenly diversities—or rather mutual depencies in the upper kingdom?' Here the class rose and retired—while the professor and myself pursued our way down the broad avenue leading from the Seminary buildings. In this walk, the Dr. remarked—'I love the Princeton Professors—they are so firm in this age of change. In a few things I may differ from them, but *substantially we are one.*'

There are at present in the Seminary five Professors and a President. I saw them all except Professor Parks, who fills the office of the venerated Porter, and of whom I heard, on all hands, a good account. At 4 o'clock, I attended the recitation in Hebrew, under Professor Edwards. One young man read a very sensible piece on the importance of common sense in Biblical Interpretation. The recitation was in Micah, and seemed to be close and critical. I did not see Professor Stuart until next morning. He bears every mark of one who has worn himself out in hard study. He spoke freely, and if I may judge his character from his writings, about in his usual way. 'I am not,' said he, 'to reject truth, because those who hold it also embrace error. Am I to doubt that three angles of a triangle are equal to two right angles, because David Hume believed the same thing? Truth is truth, no matter who holds it!' I thought, when he was thus speaking, of a remark made to me some years since, about another distinguished man, who has since become much involved in the theological controversy. 'He will follow his mind,' said the Rev. ——, 'if it leads him to destruction.' Professor Stuart has a critical and logical mind—and he is not quite so ready to take things upon authority as his distinguished colleague, the 'safe' Dr. Woods.

It may not be known to many that most of the buildings and improvements at Andover, are the results of private munificence. Among these benefactors to theological learning, the name of William Bartlett, Esq., stands pre-eminently distinguished. He gave to this institution to the amount of $200,000. It was by this liberal donation that the principal part of the edifices were erected. Mr Bartlett was not a professor of religion—and what was remarkable he always refused the earnest solicitations of the Trustees to have his portrait taken to be hung in the Library hall, with those of other liberal donors to the Seminary. His likeness however was taken clandestinely by a painter, during an annual examination of the students; and it now stands in the Hall as an object of veneration to all the friends of the Institution and of virtue. When, Mr Editor, shall our Seminary at Columbia have similar objects of regard for the observation of Southern Christians? I noticed while at Harvard also numerous evidences of distinguished liberality. The Trustees of that University are now erecting an exquisitely beautiful Library Hall through the legacy of $100,000, from one individual, a Mr Gore. I trust that Columbia and Oglethorpe will go up ere long, in a similar way.

I heard, while at Andover, two remarks, which pained me. The one was the observation of a lady as coming from a distinguished clergyman of New England—Said he, 'I have no doubt there are hundreds and hundreds of sermons prepared in New England by professedly orthodox clergymen, *without prayer.* I was shocked, and only hoped it was not true. The other was the remark of a plain practical man about some theological students. 'They stay said he here, and stay, and stay, even after graduating, as if they did not know what to do.' He had an idea that there was a *great work* awaiting a candidate for the Ministry, and that it was a shame for him not to hasten it. The number of students now in the Seminary is about one hundred and forty.

Among other objects which interested me in this place are the Lecture room and the grave of the venerable Dr. Porter. I looked at the seat on which the good man used to sit, and thought of the deep-toned godliness, and the simple greatness which distinguished this eminent servant of Christ. It appears from his epitaph, that he left most of his fortune—about $15,900, I learned, to the Education Society. His widow—(he left no children) still lives in the place. The monument erected at his grave was placed there by the Education Society. After the statements concerning his birth, age, &c., the inscription ends by saying,

'Living, he was peculiarly loved and revered,
Dying, he was universally lamented.'

The heart of the visiter, who even saw and heard this great and good man, or who caught his character from his writings, will surely respond most willingly to this just tribute of commendation. May every Professor in our Seminaries be as good as he was, and may all our theological students imitate his worthy example!

Yours &c, GEORGIANUS.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 4, 1841.

We have placed on our first page a letter which was published in the Boston Courier, purporting to contain an account, by an eye witness, of the recent camp-meeting at Eastham. We certainly have not done this with any view or desire of holding up our methodist brethren to ridicule or odium. We feel assured there are many excellent Christians among them, whose sincerity we respect, and whose zeal and devotedness are worthy of our imitation. But we regard it as a duty to bear our testimony against such extravagances,—such violent animal excitements,—as are described in this letter. To attribute such excitement of the feelings to the out-pouring of the spirit of God betrays a delusion which we cannot but pity. Indeed, we had supposed that the more intelligent of the Methodist clergy discountenanced such extravagances, and exerted their influence to control the excitement created on these occasions. If no restraint be attempted, and the reason be overborne in the tumult and contagion of animal passion, what security can there be that the bounds of decency shall not be passed? Can it be otherwise, than that instances should occur of a transition from a state of supposed religious transport to acts of immorality and licentiousness? We believe, with Paul, that the service which is acceptable unto God is a *reasonable* service.

Our readers will likewise notice an article entitled 'A day at Andover,' which may be interesting as affording some insight into the mode of instruction, pursued at that Institution, in *Technical Theology.* In this system of dogmatics is there any semblance to Christianity? How unlike does it appear to the plain and simple teaching of Jesus!—so plain, that 'the wayfaring-men, though fools, shall not err therein.' Is God any where represented in Scripture as a Being, who cannot, consistently with his character, pardon sin upon repentance? From the beginning of the Bible to the end God is described as merciful and gracious, and ever ready freely to pardon the penitent, without violating the rectitude of his character, or departing from the established principles of his holy law and righteous moral government. It is the uniform representation of our Savior, that repenting and returning sinners are accepted by God solely through his love and mercy; precisely in the same manner, in which a child, once disobedient but now repentant, is received and forgiven by a compassionate earthly father. It is the assurance of this which constitutes the glory of the Gospel. Forgiveness and acceptance with God are the result of his love and mercy;—they flow from his free, unmerited, and unpurchased favor. If forgiveness of sins and acceptance with God have been procured for us by any merits or sufferings of Christ, if any claims of justice have been hereby satisfied,—it must necessarily follow, that Christ is the *cause* and not the *effect* of God's love; and then the declaration of the Savior cannot be true, that 'God *so loved* the world, that he gave his only begotten Son.' How remarkable is the contrast between the declarations of Scripture in respect to the way of salvation for sinners, or their forgiveness and acceptance with God, and the representations of Orthodox technical theology!

We would suggest the inquiry, whether, if the phrase 'Righteousness of God,' which is used repeatedly by the Apostle Paul, mean, as probably all competent critics will admit, the righteousness which God requires, the 'convenient phraseology' 'Righteousness of Christ' ought in honesty to be used to express any other idea than that of the righteousnesss which Christianity requires?

We are gratified with the testimony of this writer to the independence of Prof. Stuart, as one who will embrace truth wherever he may find it;—as one, 'not quite so ready to take things upon authority as the "*safe*" Dr Woods.'

There is one fact, however, mentioned in the article we are referring to, which gives us surprise and pain. When Mr Bartlett had refused the most earnest solicitations to have his portrait taken for the institution, that his wishes should be disregarded, and a picture taken by stealth, should be kept hung up in the hall for exhibition, appears to us clearly to be immoral. We sincerely hope that there is some mistake in this statement.

PROGRESS OF UNITARIANISM.

The question is frequently asked whether Unitarianism is making progress in the United States. We have no hesitation in saying that it is; not only in this immediate vicinity, but in other parts of the country. Its progress is indicated, not so much perhaps by the multiplication of new societies, as by its influence in modifying the doctrines of other denominations. Look where we will, and we find that Calvinism is not a little modified. It is not what it once was. Some of its harsh features have disappeared; and it is almost Arminianism. And when it becomes Arminianism, its next step is to Unitarianism. We anticipate, therefore, in the next ten years a much greater progress in our views than in any former period. It must be so. The doctrines of most of the other denominations cannot exist amidst the light and freedom of inquiry in this age. And as these doctrines are given up, ours must take their place. When Election and Reprobation, Satisfaction, Total Depravity and the Trinity are given up, as given up they must be, the views which we entertain of God, of Christ, and of man, must prevail. There is now a loud call from almost every part of the country for a more rational faith than now prevails.

Men will have a purer, a more reasonable religion, or they will have no religion. Amidst the rapid change in religious opinions which is now going on in the United States, Unitarianism has an important part to act. And great responsibilities rest upon those who are blessed with this faith. It is their duty to make it more known; to send it abroad to those who are in comparative darkness and need its light and its guidance.

We were led to make the foregoing remarks from some accounts which we have just heard of the prevalence of Unitarianism in various parts of the country. We are told, that, besides other places, there is the prospect of a good society at South Weymouth, and at Cabotville; and that a Unitarian church will probably be built soon at Westboro'. There is the prospect of a permanent society at Frankfort, Me. The Rev. Mr Farr is now preaching there. A preacher will soon be wanted at Manchester, N. H., where the foundation of a good society is already laid. Application has been made for a preacher at Montreal, and Rev. William Ware is about visiting that place to preach for a few Sabbaths. Light is breaking out too in old Connecticut. There are several places in that state where Unitarian preaching is wanted. The Secretary of the American Unitarian Association has just been requested to preach at Southington, near Hartford, where our views appear to be rapidly progressing.

Our views are progressing rapidly in the state of New York. Societies have recently been formed at Rochester and Vernon; and there are good materials for new societies in several other places in that state.

And the places at the West, where there is a call for our preachers, are almost innumerable. We hear of some new places there almost every day. And we have been told that in the Valley of the Mississippi fifty missionaries of our faith might now be usefully employed. But where are the men, and where the means? God grant that ere long we may lack neither;—that laborers may be raised up for this very important part of the vineyard; and that a disposition to supply the spiritual wants of our brethren there may be universal among us.

CORRESPONDENCE OF THE A. U. A.

August 30. 1841.

Rev. Charles Briggs,

My dear Sir,—Having recently returned from the West, and having visited on my way several of our Western Societies, I have a word to say in regard to their condition, prospects and wants. I left my little flock at Quincy, Ill., over whom I had watched for seven months, on the 10th of July. Although the present is a day of small things with the Society in Quincy, still their prospects are favorable. In that society a truly apostolic spirit reigns—the spirit of love and peace—and I see in their present condition the indications that a great and good influence will be exerted by them over the community in which they dwell. I regretted that I was obliged to leave them without a preacher, but it gives pleasure to be able to communicate to you that they were resolved to have a lay service, every Sunday morning, until their pulpit should be again supplied with a preacher. May God bless them, and make them true to their faith and principles!

At Burlington, I. T., I preached on Sunday evening in the Methodist church to a goodly audience, considering the short notice given. You know, sir, that our friends in B., have had a preacher stationed among them for several months, and that they were much encouraged by their prospects. In one of those seasons of discouragement which attend the most faithful and devoted of our Western Missionaries, our Brother left for the East; and several months have now elapsed since they have had any preaching. No society had been formed there, as it was not thought expedient, but $1500 had been subscribed towards building a church, the contract for the building had been made, and our friends felt very much encouraged. But when their preacher left them, they abandoned their plan of building for the present. Still they are not discouraged—they are desirous that a missionary should come among them. One of their number, who has done more than any other individual towards the support of preaching there, said to me, 'We can raise $300 per annum for the support of a clergyman. There are a good many individuals here, not professed Unitarians, who are more inclined to hear Unitarian preaching than any other, and who will contribute towards its support. As this is the largest place in the Territory, and is daily increasing in importance, it were well to have a society established here immediately. In several other places in the Territory there are many Unitarians. In Bloomington, Davenport and Rockingham quite a number, some in Iowa city. If a Missionary could be established here for the Territory, making Burlington his headquarters, and travelling about somewhat during the pleasant season for travelling, he would soon create an interest, and establish several good Societies.' Would it not be well for our Association to send a missionary to this rapidly increasing Territory? Their population is already sufficient to admit them into the Union as a State—it is made up in a good degree from New England people, and they have not, at present, a single Unitarian preacher within their borders.

At Rockford, on Rock River, Ill., I passed two Sundays. This town has been built up within four or five years, has now a population of 800, and is situated in a charming country. A Unitarian society was formed there during the last winter. Brother Harrington, of Chicago, was with them for one day. There are many excellent people of our denomination in that place, two lawyers, the Sheriff of the County, and quite a number of intelligent farmers, and among them many men of influence in society, and of high standing in the place. I preached to regularly increasing audiences. The Presbyterian church was offered us for our meeting on the morning of the second Sunday, and a goodly number of the Presbyterians were present. Our friends at Rockford are desirous of having a Unitarian preacher among them, but are fearful that they shall not be able to support one at present. The times are hard with them now, and the feeling among them seems to be that it is not just the time to make a move. If a preacher could make Rockford his head quarters, and could have one or two other societies in the neighboring villages, he might receive a support among them.

On the afternoon of my second Sunday in Rockford, I preached in Belvidere, the county seat of Boon Co. twelve miles distant from Rockford, at the urgent request of some Unitarians in that town. This is a new town, pleasantly located on the border of 'Squaw Prairie,' has a good many buildings now in process of erection, among them a Court House, an Academy, and a spacious Hotel—population from 4 to 500. No Unitarian had before preached in Belvidere, although they had had several meetings at which the Rev. John Walworth, a Christian preacher, had officiated. We met in a hall where the Presbyterians worship. The hall was crowded by people of all denominations. I was told that there were a good many Unitarians in Belvidere and its vicinity. The preaching of that afternoon will have the effect of calling out an expression of opinion and of enabling our friends to know their strength.

At Belvidere I had a short interview with the Rev. Mr Walworth, found him to be essentially a Unitarian, although he passes under the name of Christian. He says he has circulated two or three hundred Unitarian tracts, and wishes for more, as he has frequent opportunities of circulating them, he has established several Sunday schools, numbering in all about 200 children, but has no Sunday school books for them, and of these he is in great want.

At Chicago, Brother Harrington is doing a very good work. With the funds collected at the East, and the $1500 subscribed in Chicago, his society have built a neat and beautiful church, which will seat about 300 people. Brother Harrington has made many converts among the young people. Since the Society have worshipped in their Church, the congregation has increased about twenty five per cent. I preached one Sunday at Chicago. Brother Harrington felt that duty would not permit him to rest when he had assistance, and therefore, with the zeal of an apostle went to Milwaukee, and broke ground as a Unitarian preacher. I have since learned that his preaching in Milwaukee was attended with great success, that a society was immediately formed, and $500 subscribed towards the support of preaching. Of course they will want a preacher immediately, but where will they find one ready to go? 'The harvest is plenteous, but the reapers are few.'

Buffalo was my next stopping place. Brother Hosmer has the best proof of the success of his preaching in his large congregation, numbering from four to five hundred. It did my heart good to hear him discourse, in the evening, upon the signs of the times, especially in New England. This was the first preaching I had heard from a brother clergyman of my own denomination since I reached my destination in the far west.

After paying my devotions at the shrine of Niagara for three days, my next Sunday was passed with Brother Storer in Syracuse. His chapel was well filled during the day. Br. S. has done a noble work in that vicinity.

While at the West, a friend said to me, 'The Unitarian tracts are too long to be read by a large class of common men, who would be attracted by shorter ones, of three or four, or five or six pages in length. At the West we want tracts which will refer to texts of scripture, and give short expositions of passages of scripture. The scripture argument is the great argument with a considerable portion of the community.' Can we not learn a lesson from our Orthodox brethren in regard to tracts? They disseminate thousands and tens of thousands of their two or three or four page tracts, which nobody will refuse to read. If Unitarians would do the same, the great mass of the people would not remain long without some knowledge of our faith. Such tracts would be of trifling expense, and would meet the wants of a large class of minds which cannot otherwise be met.

In the faith and fellowship of the gospel,
I am yours sincerely, G. M.

UNITARIANISM IN THE WEST.

We are permitted by the General Secretary of the A. U. A. to make the following extracts from a letter just received from Chicago, Ill.

Chicago, Aug. 11, 1841.

My Dear Sir,—Mr Moore arrived here on the 26th ult., and I persuaded him to remain over the first, and preach; he did so. Having had intimation that there were Unitarians in Milwaukee, and that I should be welcome there, I concluded to take advantage of Mr Moore's presence, and visit that place. * * * The Episcopalians surrendered the afternoon and the court-house, to 'the preacher of another denomination.'—I preached that afternoon, and in the evening. My audience was far greater than the Episcopalian. * * * Preached again, on Doctrines, Tuesday, Thursday, Friday and Saturday evenings, and on Sunday three times. Audiences, despite of rain, a political meeting the distance were exciting in the extreme.

* * * I presume a society will be organized this week—$500 were pledged for a Church, very soon after my arrival, and more was promised, if wanted. I advised them to put up a plain building for 400 or 500 dollars, calling upon nobody for help. They are confident of their complete ability so to do—and also of their ability to have preaching 'on their own hook' a number of months in the year. * * * I am glad to see that they are no beggars, and desire to move forward without an enthusiasm that shall soon evaporate, and no faster than they can advance of themselves. I promised to assist personally, if I could leave my congregation, or have my pulpit temporarily supplied. I will let you know all matters as they occur. This I may deliberately say, I believe the Milwaukee experiment to have been eminently successful, and that the Unitarian *stamina* there is better than in *any* town in our wide neighborhood—not, by any means, excepting Chicago. But I *may* be deceived. There may have been a temporary interest, which will not stand the test of obstacles,—of this we can better judge by and by.

Truly your friend and brother, J. H.

The impression, produced by Mr Harrington's visit to Milwaukee, may be learned from the following extract from the 'Milwaukee Courier,' of Aug. 11, written, as our readers will perceive, in the Western style:

The Rev. Mr Harrington.—We alluded in our last number to the highly favorable impression made by the Rev. Mr Harrington of Chicago, on the delivery of his two discourses on Sunday the 1st inst. Mr Harrington left us in the Great Western, on Sunday night, having delivered nine addresses within seven and a half days to an audience unusually numerous.

We could not feel that we had done our duty to the many warm friends and admirers which he has made here during his short stay, without giving some feeble expression to the general sentiment. It would be telling but a small part of the truth, to say, (what is not a little to say), that this gentleman, in his subsequent efforts, has more than met the great expectations raised by his first discourses.

A portion of his addresses were a series of lectures—mostly extemporaneous—vindicating the great tenet by which the creed of his church is distinguished, viz., the *unity of the Godhead.* Not pretending to give our own notions or convictions touching a question now much vexed in the christian world, we must accord with the almost unanimous sense of his hearers, in admitting that in the conduct of his argument he manifested true christian charity and candor, and eminent learning and critical talent.

Were we to attempt to describe the sensation he created among some of our more enthusiastic friends by his more popular addresses, we should be regarded as extravagant. The coolest spectator must have observed that Mr. Harrington has left on the minds of very many such a deep and abiding impression as no ordinary intellect can work in the same time. In other words, the stranger has made quite a stir here at Milwaukee.

The arrival of every such mind among us, whatever may be its faith or creed, will ever be greeted with the warmest welcome. And what portion of our wide-spread country presents so glorious a field for the labor of a great thinker as this *north west?* For ourselves we have no fears that the cause of truth, either in religion, morals, or politics, can suffer by any inquiry or discussion however novel or bold it may be. And every man who will teach his fellow men to *think*—and to *think for themselves*, we believe to be the best friend of good order and good morals.

UNITARIANS IN TRANSYLVANIA.

The following is an extract from a letter, in the Boston Daily Advertiser, written by a young Bostonian now in Europe, and dated—

CIBINII, (*Roman Colony among the D cians.*)
Hermanstadt, May 1*st.* 1841.

Among the books I have sent home you will find a work in Latin containing the principles of faith of the Unitarians of Transylvania. This is almost the only place in Europe (except at Geneva and in England,) where Unitarians are to be found; and it was greatly interesting to me to see them all in the cities and villages, fighting up against the opposition of Catholicism and Lutheranism. In Transylvania four different 'religions' are recognised—these three, and Reformers and Calvinists, the latter of whom are most numerous. I saw the preachers in all the little peasant villages through which I passed, and found almost invariably that the Unitarians were the most intelligent, and best educated. Some of them could even speak French, in addition to Latin, (the common language,) Magyar and German. In a little village at the foot of the Carpathians, I found a Calvinist preacher, who was at Gottingen in 1818, and there knew two Americans from Boston, who were students, though their names he had forgotten.—Were they not Everett and Lyman? I have a copy of the commission of the Unitarian Bishop, as he is called here, given me by himself; also a MS history in Latin of the Unitarians in Transylvania, besides many statistical facts in regard to their present condition and prospects. These I must reserve for some future occasion.

RECENT PUBLICATIONS.

The Christian Examiner, and General Review, September, 1841.

This number has appeared with even more than its wonted punctuality, anticipating its date by at least a week. Would it not have been better for its cover to have borne upon its face the imprint of August instead of September? We are lovers of the literal truth; and especially should it be regarded upon the pages of a religious publication. Our own Register is at fault in this particular; and, did it depend upon ourselves, it should be promptly corrected.

This number of the Examiner contains several articles written with great ability and directness. We should have been better pleased, however, with a larger proportion of religious matter; and do most earnestly hope that the character of the 'Christian Examiner' is not to be merged in that of 'General Review.'

Art. I. is upon Banking in general, and the late United States Bank in particular. We should agree with the writer in the principal part of his remarks; but there is some portion of his reasoning from which we should feel compelled to dissent. He seems to have left out of view the rate of exchange between this and foreign countries, in the remarks he has made upon the comparative prices of our own productions and those of other countries; and there appears to us to be some discrepancy between the two following propositions, which are found at the top of the third page; 'the redundancy of our currency has enabled us to give the *most exorbitant prices* for foreign commodities,' and 'foreign goods meet with a ready market with us, because they are produced with much less expense, and are sold at a *much lower price.*'

Art. II. is upon 'Ancient Egyptian Manners and Customs.' The object of the writer is to show that the authenticity of the Pentateuch is confirmed by the discoveries recently made among the antiquities of Egypt. We think he is correct in the view he has taken. Instead of invalidating the truth of the Mosaic account, the investigations among national antiquities not less than those of Geological science do, in a remarkable manner, coincide with and confirm it.

Art. III. is a beautifully written essay upon 'Popular Taste in Gardening, and in Rural and Church Architecture.' One might perhaps imagine that here there would be a want of unity, but one subject seems very naturally to slide into the other. A fine taste is displayed by the author for the beauties of nature; and, after pointing out our national deficiences, he acknowledges there are encouraging indications of improvement.

Art. IV. is upon Music, Improvement in Musical Taste, Physiology of the Voice, Vocalization, Errors in Musical Instruction, Italian Music, and the Modern Italian style. The writer shows that a great improvement has been made among us 'in musical taste, and in the style of performance, within a few years;' yet there are many errors and faults which require to be corrected; and the suggestions he offers in reference to this end are deserving of all attention.

Art. V. is a Review of Mr Parker's Discourse on the Transient and Permanent in Christianity, preached at Mr Shackford's Ordination at South Boston. We have read it with the highest gratification. We thank the author for the service he has rendered to the Christian community. As a piece of clear and forcible reasoning on the subject, it is every thing that we could desire.

It is confined to a few of the points, brought forward in the discourse, the remaining topics being reserved for a future occasion. We hope this article may be printed in a separate form, and distributed as extensively as has been the Discourse. Though we trust all our readers may see this review, we cannot deny ourselves the satisfaction of presenting one extract, which contains in brief space the sum and substance of all that has been written upon a point which some appear to be either unable or unwilling to understand, viz., the true purpose and bearing of the evidence from miracles.

'But it is said that these spiritual and future things must be derived by direct revelation from God to the mind of the individual. God may then make a revelation, and all that is contained in that revelation shall be true. Why then cannot God set his seal upon the individual to whom such a revelation is made, as a faithful and true witness? Men can authenticate witnesses; why cannot God? Every earthly magistrate has his seal, which constitutes another his representative; is the King of kings alone without a seal? But if God has a seal, that seal must be miracle, that is, a deviation from the common course of nature. It is indeed said, that we know too little of the occult forces of nature, to distinguish between the natural and the supernatural. We grant that it is difficult to establish any logical distinction here, nay, we ourselves regard *nature* as but an unmeaning *nom de guerre*, and look upon God as no less immediately the cause of such cures as are wrought to-day, than he was of the resurrection of Lazarus. But there is a distinction, which practically we all recognize and feel, between what God does every day, and what, if he does at all, he does only once or twice in thousands of years. Were a man to enter one of our grave-yards, and call out alive one whom we knew to have been long dead, not one of us would find it in his heart to philosophize about the definition of a miracle. Our exclamation would be, like that of the astonished Samaritans, 'This man is the great power of God.' We should look upon him who thus raised the dead, as a special messenger from God; and were he to teach any new views of truth or duty, and to appeal to the resurrection of this dead man as a proof that he spake with authority from on high, there lives not among us the man, who could resist such an appeal, or who would dare to gainsay the doctrines thus taught. It has been said, we know, that miracles authenticate a messenger, and not his message; that is, in plain language, authenticate so much flesh and blood, but not the mind which moves it. If a messenger be in any degree authenticated, to the same degree must his message needs be authenticated. He, who makes himself responsible for the messenger, becomes equally so for the message. A man may be deceived in both. He may give his seal or his proxy to a fool or a knave, without knowing it. But the All-seeing One must know him to whom he lends his seal, or whom he constitutes his representative; and were he to empower, as a wonder-worker, either a fool or a knave, he would himself knowingly and wilfully be 'the author of a lie.''

Art. VI. and last, is a favorable but brief notice of Mr Young's recent publication, entitled 'Chronicles of the Pilgrim Fathers.' All readers will respond to the opinion of the reviewer, that 'the thanks of our community are due to Mr Young for his services in preparing this volume,' by which 'so valuable a contribution has been made to the history of the Pilgrim Fathers.'

A few critical notices conclude this number of the Examiner, the first of which, that of Mr Livermore's Commentary, proceeding, if we are rightly informed, from one who is best qualified to pronounce upon its merits, we take the liberty to transfer to our columns.

'This is a popular Commentary on the Gospel of Matthew, according to the received Version. We rejoice that it comes from one so competent for the undertaking, as Mr Livermore has shown himself to be. We have examined portions of the work with considerable care, and have found in it satisfactory evidence of sound judgment, and of ample learning for the end, which the author proposed to himself. His object has been not so much to add to our stores of Biblical learning, as to bring forward, for common use, what has not been accessible heretofore. We think that our Sunday School Teachers and Bible Classes will learn more respecting the religion of Christ from this, than from any popular Commentary, which is in use in this country. While Mr Livermore endeavors to unfold the true and exact meaning of a passage, he looks beyond the letter of the words of Jesus to the life-giving spirit. While with ample learning he sets forth the particular and local meaning, which belongs to many of the sayings of our Savior, he does not neglect to point out the general import, which they have for all men and all times. His explanations strike us as generally clear and correct; his opinions on subjects, which have recently engaged the attention of the community, are sound; that is, he holds the received views of the church respecting the design of miracles, and the peculiar and divine authority of Christ. He is very free from mysticism and nonsense. His moral reflections are natural and to the purpose; suggested by the text, and not forced upon it.

That we should agree with him in all his expositions is not to be expected. One, which now occurs to us, in which we differ from him, is that of Matt. v. 34, though he appears to have Griesbach on his side. On the whole, we regard the work as highly creditable to the talents, learning, and spirit of the author, and to the Theological School where he was educated. In this work, as in others by alumni of the Cambridge School, we observe traces of the opinions and influence of one of its earliest professors, who has heretofore been honored in the productions of his pupils, hardly less than in the important contributions to theological science, which he has given to the world under his name.'

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Buckingham's Travels. America, Historical, Statistic and Descriptive. By J. S. Buckingham Esq; in two volumes. New York. 1841.

We have looked over these two volumes with as much attention, as they have appeared to us to merit; and will now state what impressions they have left upon our minds. They contain a great amount of matter, 'historical, statistic, and descriptive,' some of it valuable, some merely amusing, and not a little that is trivial, derived in part from personal observation but principally from second hand sources, not always of the best authority. The work is evidently a hasty production, presenting an extremely superficial survey of American society, and displaying throughout the egotism and vanity of the author. But we must give him the credit of manifesting good nature, and being exempt, in a degree quite remarkable for an English traveller, from a spirit of captiousness in view of our institutions, manners and customs. His national biasses occasionally, but much less frequently than we might expect, stand in the

way of an impartial estimate of men and things, particularly in reference to our public affairs; and his abolition principles constantly obtrude themselves upon the reader's notice. He thinks himself free from prejudice, and that he has 'enjoyed advantages' for obtaining a knowledge of our country and its institutions superior to most of his predecessors. He believes he has traversed more states, and examined each one more thoroughly than any traveller before him, either European or American; having visited every state and territory except two, viz. Arkansas and Florida.

The volumes before us give an account of his travels through the New England and Middle states, and as far as Washington; the remaing portion of his tour to the South and West being reserved to make two additional volumes, which may be expected sometime in the autumn of the present year. That a work of this nature, prepared in an off-hand manner, and embracing a field of such vast extent, and variety of object and incident, would be likely to contain mistakes we should naturally expect. There are some, however, which, from their obvious character, surprise us; as, for example, the statement, that in Washington, 'in the winter, the cold is as severe as it is in Boston.' Others have resulted from haste, or carelessness, or inaccurate information;—as that respecting the age of the old house in Dock square, in Boston, making its antiquity just half a century greater than it is;—that, which attributes the donation of $1000 for the Bunker Hill Monument to Celeste instead of Elssler; that, which places Harvard College within four miles of Boston, 'across one of the bridges leading to Charlestown.' These, however, are trivial mistakes compared to some; we have mentioned them merely by way of illustration.

In no one respect, perhaps, has the national partiality of the author betrayed itself more than in the comments he has made upon some of our distinguished statesmen. He was present in the Senate of the United States during a most important debate, and heard Webster, Clay, Preston and Calhoun, when they were said to have put forth their utmost strength.

He went to the Senate, he says,

'Strongly impressed with the most favorable expectations from Mr Calhoun; and agreeing much more nearly in his general views about the impolicy of protecting duties for trade, and the mischievous influence of irresponsible banks than with his opponents;'

But he was greatly disappointed,

'Mr Calhoun's style of speaking is what would be called in England clear, self-possessed, and firm, but with nothing approaching to eloquence, and the entire absence of all action, however gentle, the monotony of tone, and the continual succession of emphasis on every sentence, made it tiresome to the ear after the first half hour. By the monotonous voice and perpetual emphasis I was reminded strongly of Mr Matthias Atwood, the member for Whitehaven; and by the motionless attitude and passionless expression, I was equally reminded of Mr Grote, the member for London. As far as pursuasion may be considered a test of success, I could not learn in any quarter of this being the effect of Mr Calhoun's speech on a single individual; and I do not wonder at it.'

'Mr Clay followed Mr Calhoun, and spoke at still greater length,—about three hours. His effort appeared to me hardly more successful than Mr Calhoun's. It was what would be thought in England a third or fourth rate speech;—such as might be delivered by Sir James Graham, Mr Poulett Thompson, or Mr Clay of London;—clear and intelligible, and sometimes impressive, but having nothing of the higher characteristics of oratory in it. And yet, by Mr Clay's partisans this speech was said "to have surpassed all that was ever delivered in ancient or modern times, in any age, or in any country." So excessive is the exaggeration, in which all parties seem here to indulge.'

Of Col. Preston, of S. C., Mr Buckingham says,—

'His language, emphasis, gesture, and action, were more elegant than either of those who preceded him; and his speech was, to my judgment, by far the most eloquent and impressive of the day, and might be compared with a speech of Mr Channing, Lord Holland, or any other of the more impassioned speakers of the old English school.'

Mr Webster he heard in a speech of seven hours, and these are his impressions;—

'Mr Webster is, and I think, justly considered to be the most powerful orator, the best reasoner, and the most sound-judging of all the senatorial or representative body; yet even he, I think, is greatly overrated. The doctrine of high duties, tariffs, and protection for domestic manufactures, so long exploded by all the best writers on political economy in Europe, is dear to Mr Webster, and he lauds it as the key-stone of the American system. Now, although this great effort of Mr Webster would have been thought a good speech in either house of Parliament, or at any public meeting in England, it certainly would not be described in terms of such extreme eulogy as is here bestowed upon it. It was far inferior to speeches delivered in every session in England by such speakers as Lord Lyndhurst and Lord Brougham in the upper house, and by Sir Robert Peel, Mr O'Connell, Lord Stanley, and Mr Shiel in the lower house; and the only way in which I could account for this extravagant praise of it, was to attribute it partly to the bias which partisanship gives to all opinions, and partly to the want of familiarity with higher models of excellence than those by whom they are surrounded.'

Of our religious institutions Mr Buckingham speaks as being remarkably well sustained by the voluntary system of support. In regard to the large number of churches in this country, and of those who attend on public worship, the 'contrast' which it 'offers to England is,' he says, 'very remarkable.'

'The consequence' (of the voluntary system,) 'is, that an ill-educated or an immoral man cannot find his way into the American clergy. There is no opening of patronage, or interest, or purchase, by which he can make an entry into that body; and being carefully selected in the first instance, and having every conceivable motive for retaining his ground, and justifying the soundness of the choice in the second, his zeal, industry, and correct conduct are all called forth to their utmost, and the greatest harmony of respect and affection almost uniformly reigns between the pastor and his flock. The estimation, in which the clergy are held here, and the influence which they consequently exercise over the taste and conduct of the community, is much greater than it is in England; and thus it is that the churches are more uniformly filled, the services altogether more decorous, more impressive, and more efficient, the seats more commodious, the furniture more substantial, the singing and music more refined as well as devotional, the prayers more earnest, the sermons more searching, and the congregations more influenced by religious motives or respect to religious principles and observances in their general conduct in society.'

As our readers may be curious to know what judgment Mr Buckingham formed, and what account he has given, of the churches and clergy of our own denomination, we present them the following extract;—

'Of the Unitarian churches, the greater number were originally either Presbyterian or Episcopalian, and have since been occupied by Unitarian ministers. The change in opinion took place in many instances while the clergymen filling the Episcopalian and Presbyterian pulpits were preaching what was considered Orthodox doctrines, though there was great caution used on the manifestation of the change, until a period arrived which was thought favorable to its developement, and then it is said that there was only one church of importance in all Boston, the Old South, which appeared not to partake of the change.

At that period, now some fifty years ago, Unitarianism might be said to be the religion of the majority in Boston; but it has remained nearly stationary since then, while other sects have increased in numbers, so as to alter the balance materially. Even now, however, the Unitarians have a greater number of churches than any other single sect; their preachers are more eminent for learning and eloquence, and their congregations embrace nearly all the most wealthy and influential families of the city, while the University of Cambridge is also in their hands, nearly all the professors there being Unitarians in their opinions.'

An exhibition which he attended at Harvard College is described in a very flattering manner.

'I had an opportunity also of attending one of the exhibitions at Cambridge, of which there are three in the year, besides the anniversary, called the 'Commencement,' which takes place in August; and I was much pleased with the gentlemanly appearance and manners of the students, as well as with the perfection of their exercises. We dined afterward with the President, Mr Quincy, the Governor of the State, Mr Everett, the Ex-President of the United States, John Quincy Adams, and other friends and official guardians of the institution, and were much delighted with our visit. The number of auditors who attended the exhibition amounted to about 300, among whom the ladies were as numerous as the gentlemen.

I believe that neither Oxford nor Cambridge in Old England would have been ashamed of their own students if they had been the actors, and had acquitted themselves as well as these youths of New England did on this occasion; and this perhaps, is as high praise as any English auditor could bestow.'

Mr Buckingham seems not to have been particularly pleased with the society in Boston, and betrays some little disappointment in not having received here more marks of attention and hospitality; but he says, and we cannot but admire his candor in the acknowledgment,—

'Notwithstanding these peculiarities, and, as they seemed to me, in many cases, defects of society in Boston, my sincere conviction is, that there is no city in the world, of the same extent of population, in which there exist more substantial wealth, honorably and industriously acquired, more mercantile integrity, more useful intelligence, more general comfort, more purity of morals, more benevolent efforts for the promotion of humane and charitable institutions, or more general knowledge, virtue, and happiness, than in Boston.'

On the whole, Mr Buckingham seems to have expressed his mind with freedom, and we commend him for it. So far from being actuated by a spirit of fault-finding, he has said of us much which ought to be sufficiently gratifying to our national pride. We present two extracts as favorable samples of this; the first relating to the company he met at Saratoga, and the other to the Charlestown navy-yard;—and with them we must close our article.

'On the whole, perhaps, Saratoga affords the best opportunity that a stranger can enjoy for seeing American society on the largest scale, and embracing the greatest variety of classes at the same time. My own impression was, that, in the company at Congress Hall especially, there were quite as many elegant men, and a great many more beautiful women, than are usually seen among a similar number of persons assembled in any public room at Brighton, Cheltenham, or Bath.'

'In our visit to the Navy Yard, we had the pleasure to be accompanied by Commodore Downes, who, with great courtesy and kindness, accompanied us personally over the whole of the works, as well as on board the ships-of-war then lying there to refit. One of the finest dry-docks in the world is contained in this Navy Yard. It is built entirely of hewn granite, executed in the best style of masonry. The dock is 341 feet in length, 80 in breadth, and 30 in depth, and is consequently large enough to receive the largest ship in the British or American navy.

The ropewalk of the Navy Yard is one of the finest I ever remember to have seen. It is nearly half a mile in length, two stories in height; it is built entirely of the same beautiful granite as that used in the construction of the dry-dock, and is roofed with iron and slate. The window-shutters are all cased with iron, and the whole is rendered fire-proof. Some very recent and excellent improvements have been introduced into the machinery here, by a native American engineer, Mr Treadwell, by which a steam engine at one end of the building is made to furnish the requisite power for performing all the operations of rope-making, with very little aid from the labor of men, from the first combing of the hemp and spinning it into threads, to the tarring and twisting the yarn, and the winding of the whole into the hawser or the cable required.

I had seen some of the best ropewalks in England, both in the royal dockyards, and in the private establishments of London and other ports; but I remember nothing equal to this of Boston, either in the beauty and perfection of the building and the machinery, or the admirable uniformity of strain in every strand and every fibre of the rope produced; or the finished roundness, smoothness, and flexibility of the largest hawsers and cables, of which several were submitted to our examination, both in progress and completed.

The large sheds used in the dockyards of England to cover ships while building, are also used here; and at the present moment there were three of such buildings, covering two frigates and a line-of-battle-ship, now constructing beneath them. Two noble vessels of the latter class lay alongside the yard, there being water enough for the largest ships to lie close to the wharves at low-water spring-tides, and never touch the ground.

The American navy comprises at present, 1 three decker of 120 guns, the Pennsylvania, built at Philadelphia, and said to be the largest ship in the world, capable of mounting 150 guns, though rated at only 120, and probably carrying no more at present; 11 two-deckers, rated as 74's, though all capable of carrying from 80 to 90 guns each; 80 frigates, of 64, 44, and 36 guns respectively; 16 sloops, of 24 and 18 guns each; and 10 schooners, of 12 and 10 guns each, making altogether only 56 vessels of every class; and yet, small as it is in the number of its ships, its efficiency is so great, and the skill of its officers and seamen so conspicuous, that it is superior in actual force to any other navy in the world, except that of Great Britain, and would not shrink, single-handed, from a contest with it, gun for gun and man for man, with a great probability of being the victor.

OBITUARY.

MRS. MARY HALL,

In Raynham, on the 14th inst, Mrs. Mary Hall, wife of Ellis Hall, Esq., and daughter of Deacon John Deane, late of Mansfield. The memory of very few of her sex has been more happily intwined and endeared by the Christian graces. In her was happily blended the character of both Martha and Mary. While with untiring steps, she was careful and skilful in all the ways of her house; this could not fill her pious heart, which aspired to something more permanent and satisfactory. Her paramount choice was Christ and His religion. The perfect neatness and order of her house was a charming picture of the purity and uniformity of her heart and character. While her uniform attention showed her attachment to her own church and meeting, her charity embraced all denominations of Christians. The unexceptionable love of her neighbors, of the poor as well as the rich, was a living demonstration of her meek and pacific spirit, of her kindness and her alms. She sustained a long and most distressing illness, with the same uniform patience and calmness in which she had lived. Death lost its terrors as it approached. In the unfaltering possession of her mind, with a dying charge she took an affectionate leave of her family. Living faith in Christ, and perfect resignation to God smoothed her dying pillow. While her husband and children and numerous connections will console their feelings by contemplating the happy condition of her departed spirit; to all and each of them, the voice of Divine Providence, in her sickness and death, is—*Be ye also ready.*

INTELLIGENCE.

From Europe.—The Steam ship Britannia arrived at this port at 4 o'clock on Thursday morning. She left Liverpool on the 19th, and had a very rough passage. She brings dates 15 days later than before received.

The Caledonia arrived in Liverpool on the 14th.

There was a depression of business both in England and on the continent.

The Locomotive 'Hurrican' had been run over the great Western railway in less than two hours, which was at a speed of more than sixty miles an hour. Mr Brunnel the engineer has won a bet of a £1000—We regret the demoralizing tendency of such examples of betting.

France.—Affairs were in a state of quietness in France.

Spain.—The roads of this ill-fated country are infested with robbers and banditti.

China.—The latest intelligence from China is to April 27th. There are no new indications of peace. It is said the Chinese police have acted of late with great energy, and that they have destroyed a great amount of teas, to prevent their smuggling into the hands of the Christian barbarians.

Western Africa.—In a course of remarks lately made by Rev D. Anderson, at a public meeting in Park street Church on the subject of Missionary efforts in Western Africa, he gave the following interesting information.

The portion of that country called Western Africa extends about 1000 miles each way from the Meridian of London, which passes through its centre. It embraces 20 degrees of lattitude, and has an extent of sea coast of about 3000 miles, passing above Cape Verd. The part of special interest extends from the Cameroon mountain to Cape Verd, about 2500 miles. This is about one sixth of the whole coast of the African continent. There is an extensive range of mountains, running nearly parallel to the coast, and at no great distance from it. This has commonly gone by the name of the *Kong* mountains; but it would seem that *Kong* is the Mandingo name for mountain. The real name of this range on the west is said to be, the *Snowy* mountains; but further East, they are called the *Mountains of the moon.*

One of the most remarkable features of Western Africa is the great number of its rivers. There are between 90 and 100, many of them navigable, and the Niger and Senegal will bear comparison with the most noble rivers of the continent of America. A French steamer plies more than 700 miles up the Senegal; and it is said that vessels of 60 tons burthen navigate the Faleme, a branch of it. Gambia is also a noble river. It is eleven miles wide at its mouth. But, the noblest of all, is the Niger, which is evidently designed to be, (when the gospel and civilization shall prevail there,) the great highway of Western Africa. It has its source only about 200 miles north of Cape Palmas, the other side of the Snowy mountains, and sweeps round to the Atlantic, a distance probably of 2500 miles. It is known to be navigable 2000 miles. Below Boussa, Lander states that its width is sometimes four miles. It is one of the most remarkable rivers in the world, destined to give scope for the enterprise of a vast population.

The Schadda, the great branch of the Niger on the East, is supposed to be navigable 600 miles at least.

The exploration of the interior of the African continent is too expensive an enterprise for any Missionary board. The business is undertaken however, by Government, and by men whose principles are professedly worldly. The only attempt to establish a mission away from either an English or American settlement is that among the Ashantees, by the Methodists. The discoveries of the Landers about ten years since, opened the first door to missionary enterprise here; and from that time, commerce has been struggling to get into the interior, against many obstructions from predatory tribes.

We are told that two or three vessels from Rhode Island have made the attempt. A company in England sent two or three steamers there. There is also one steamer there owned by a mercantile house in Scotland.'

These have all had an influence in preparing the way for missions. Till recently it has not known how to get missionaries even to the mouth of the Niger. The progress of Commerce eastward was remedied thus difficulty. Missionaries can be landed on Fernando Po, an island near the mouth of the Niger. This island ascends to an elevation of 10,000 feet. This is about 600 feet above what is called fever level, and is a spot comparatively beyond the danger of the sickness usual on the coast. Here missionaries could remain safely, till an opportunity offered to go into the interior. It is admitted that missions here must follow the track of Commerce. The British Government has just sent an expedition up the Niger, composed of three Iron Steamers, fitted out at an expense of $300,000, and intended to furnish the merchants and Christian philanthropist with facilities for accomplishing their objects.

This enterprise is justly looked to, by all who feel an interest in the improvement and elevation of the African race, with great interest. It has a missionary chaplain, and is authorized to take in missionaries on its way.

'Is it too much, Dr Anderson inquires, to expect that it will penetrate 1200 miles to Timbuctoo, forming treaties all along, and thus preparing the way for the merchant, the missionary, and the Bible?

Youthful Crime.—The New York Sun complains of the news boys of that city, and of the demoralizing influence of their employment. A few exceptions are made, and but a few.

'The great majority of them—says the Sun—are becoming the very worst reprobates in the community.—Candidates for the prison and the gallows are growing up among them thick and fast. The most dangerous of all vices, gambling, is practiced among them to the full extent of their means. They sell their papers in the morning, and then assemble at their regular dens, and by various modes of play, gamble away all they have earned. They drink, and fight, and swear, too, like gamblers of larger growth, whom they imitate in all profligacy, with wonderful aptitude. Porter houses are open to them in obscure parts of the city, where they gather and draw within their corrupting circle all the idle boys that come within their reach. Their numbers are thus increased, and their course of conduct is such as to utterly obliterate every vestige of moral principle that any parent, guardian or school teacher may have attempted to plant in their young minds. Consequently they are growing up to manhood as wholly depraved as human nature can possibly be, and are fast ripening for crimes of the darkest die.'

Such results, it might be supposed, would be sufficiently alarming to induce publishers, if they are not themselves lost to all humanity and principle, to agree at once to abandon the practice of employing *boys* for the sale of papers, thus throwing in their way temptations to dissoluteness. The fact that the practice—much heretofore complained of—has not long since been abandoned, is sad evidence with what reckless disregard of the evil influences and tendencies of particular vocations, or of particular methods of exercising them, men will often pursue the means of gain.

The known and alarming effects of the business alluded to, on the character and habits of the boys employed in it, in New York, should awaken attention to the subject in our own city. No one who buys papers of the news boys of our city can fail to have observed, we think, that the employment has an unfavorable effect on their manners and character. It is a new business here, and the general tendency to vice may be less in our city than in New York, but we know no reason why similar causes should not produce similar results here as well as there. We hope the practice of employing them will be abandoned, and that older and more responsible persons will take their place.

New York.—The alarming frequency with which the most brutal outrages are perpetrated in the city of New York, have caused of late much excitement among the great mass of the citizens, and will lead, we trust, to the establishment of a more effective and incorruptible city government and police. Under the title, '*Spirit of the Press*,' the New York Sun gives sundry extracts from various papers, and amongst others, the following from the Times. Alluding to the next municipal election in that city, the opinion is expressed that 'something more than abstract questions of party policy will enter into the contest:—

'The immediate personal interests of the respectable and honest portion of the community,' the Times says, 'to whatever party they may belong, are involved in the issue. It is universally acknowledged that crime, of the most flagrant and desperate character, is frightfully on the increase amongst us, and that a large proportion of the criminals escape the grasp of justice. Murder, brutal outrage, incendiarism, robbery, have become appallingly frequent, and in too many instances, certainly in a very large minority of cases, the offenders either remain undiscovered or slip through the fingers of the law unpunished. These are solemn facts; and it is the duty of every citizen to look into the causes which have produced such wholesale demoralization—such laxity or indifference in the administration of justice.'

Temperance.—Some three hundred ladies in a town not a thousand miles off, have raised the cry of 'total abstinence, or no husbands.' This is very well, but the men should retaliate, and shout 'natural waists or no wives.' If by this course intemperance and tight lacing could be discountenanced, we should be on the look out for the millenium.—*Boston Times.*

Western Messenger.—Subscribers to the Western Messenger are informed that the Christian Register office is *not* the place where any business of that work is transacted—or where any information can be given respecting it.

The Western Railroad.—Some of the papers speak of the Depot building of the Western Railroad in the South Cove. The Western Railroad begins at Worcester and extends to the Western line of the State, and including the Albany and West Stockbridge Railroad, which it is building under a lease from the stockholders, it will extend to the Hudson river, at Albany, with a depot in that city. But it comes no nearer Boston than Worcester, and of course has no depot in this city. The Boston and Worcester Railroad, which forms the eastern portion of the line of communication from Boston to the West, furnishes the necessary depot buildings in this city. This Company has lately enlarged its passenger depot building, which is now 290 feet in length and 50 and 60 feet in breadth. There are besides the adjoining spacious buildings for the housing of passenger cars. The Company are now building in addition to the former accommodations for the freight business, as freight house, 465 feet in length and 120 feet in breadth, covering the entire space between Lincoln, Utica, Eliot and Harvard streets, to consist of platforms on the two sides, level with the floor of the cars, and of four railway tracks in the intermediate space. They have completed the laying of twelve miles of the second track of the Railroad, and will complete the laying of eight miles more before winter.—*Daily Advertiser.*

Returns of the Mendians.—At a meeting of the Mendian committee, New York, August 24, 1841, held to consult for the return of the Mendians to their own country, several communications from Sir T. Fowell Buxton and others, in England, and from the committee and teacher at Farmington, were considered. Also, the lamented removal by death of Sir John Jeremie, the late excellent Governor at Sierra Leone, by which the committee are deprived of the information they expected to receive from him.

1. *Resolved*, That the necessary steps be taken to send the Africans, late of the Amistad, to Mendi, their native country, as soon as we can ascertain the situation of their country, and the feasibility of reaching it.

2. That a competent person be employedto go immediately to Sierra Leone, accompanied by two of the Mendians, and James Covey, a native of Mendi who has acted as interpreter, to make inquiries there, and, if necessary, to visit Mendi.

3. That if, on the return of this commission, the way appears to be open for the safe return of the Mendians to their country, they should be sent without delay.

4. That when these Mendians return to their native land, it is desirable that a mission should be formed in that country, and that an appeal be made to the Christian public for funds for that object.

5. That it would be contrary to the feelings and principles of a large majority of the donors of the Amistad fund, and of the friends of the liberated Africans, to connect their return with any missionary society that solicits or receives donations from slave holders.—*Emancipator.*

Interesting to Wool Growers.—It is stated that a pack of wool (240 lbs.) will employ 58 persons a week to manufacture it into broadcloth; or to hit within the truth, will employ one person *one year*. At this rate, the annual wool clip of Vermont (three millions and a half of pounds,) will give employment in manufacturing to 14,583 persons. At a glance, then, we can see how it is that the domestic manufacture affords a market for the farmers. First it gives a demand for the three and a half millions pounds of wool of Vermont, worth, at an average of 40 cts. per pound, $1,400,000 a year to Vermont. In the next place, it takes thousands of persons from agriculture to become manufacturers, takes them from the ranks of producers of provisions and places them in the ranks of consumers—thus giving a good market to the farmer for his produce. And, finally, we will add that this increased demand for produce and for labor, increases the price of produce and the wages of industry. Such are the results of protecting domestic manufactures.—*Vermont Watchman.*

Quadrupeds of America.—The Boston Atlas informs us that Mr Audobon, the celebrated Ornithologist, intends shortly to commence the publication of a work on the natural history of the Quadrupeds of the United States. He is to be associated in the undertaking with Rev. John Buckman, D. D. of Charleston, S. C. It is to be published, we understand, on the same magnificent scale as his works on Ornithology.

Danvers and Salem Family School.—The attention of the readers of the Christian Register in Salem and Danvers, is requested to an advertisement under the above title. The references show that it is a school entitled to confidence, and worthy of the patronage of those whose situation may render it convenient.

Wanted.—Any of our subscribers who can spare any of the following numbers of the current volume of the Christian Register, will do the publisher a favor if they will be so kind as to forward them by mail. Nos. 14, 21, 22, 26, 28, 29, 33, 34, 35.

Great fall of Rain.—The greatest fall of water ever known in Charleston, came upon us on Tuesday afternoon and night—principally between eleven o'clock in the evening and daylight. The continuous roar of the rain was like the thunder of the ocean in a storm. The quantity of water which fell from 9 A. M. Tuesday to 9 A. M. Wednesday, we learn from the Citadel, was 7 24-100 inches. The actual period during which this deluge was pouring, was not over 7 hours.—*Charleston Mercury.*

NOTICE.—The New Church in Littleton erected by the society of which Rev William H. White, is pastor, will be dedicated to the worship of Almighty God, on Wednesday, the eighth day of September. Religious service to commence at 2 o'clock, P. M. Service also in the evening and the Supper administered. The Middlesex North Association, will also meet on the same day at 10 o'clock, A. M.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

UNION PASTORAL ASSOCIATION—Will hold its next regular meeting at the house af Rev Geo. W. Wells in Groton, on Tuesday, Sept. 14.

SAMUEL OSGOOD, *Secretary.*

MARRIAGES.

In this city, Mr Benjamin Hammers to Miss Maria Kneeland Malcolm.

In this city, Philip M. Schuyler, Esq. of Boonville N. Y., to Mrs Salome C. Pearson of Haverhill, Mass.

In Charlestown, Aug 25, Mr John B. Winslow to Miss Sarah A. Barry.

In Danvers, Mr William C. Locke, of Boston, to Miss Nancy Roby, of D.

In Haverhill, Mr Ezra N. Perry, of Portland, to Miss Harriet Bean, of H.

In Yarmouth, August 13, James F. Joy, Counsellor at Law, of Detroit, Michigan, to Miss Martha, daughter of Hon. John Reed, of Yarmouth.

In Lynn, August 25th, by the Rev William Gray Street, Mr James E. Breed, merchant, of Louisville, Kentucky, to Miss Persis, second daughter of F. S. Newhall, Esq.

In New York, 19th inst. by Rev Theodore S. Wright, at the Frankfort street Church, Rev Henry Highland Garnett, of Troy, to Miss Julia Williams, of Boston.

DEATHS.

In this city, 29th ult Mrs. Sarah, wife of Mr. John Low, 25 years.

In Chelsea, Aug 30, infant daughter of Robert Wier, 5 months,

In Charlestown, 30th inst. after a protracted and painful illness, which she bore with entire patience and Christian resignation, Mrs. Rebecca Foster, widow of the late Jacob Foster 76.

In Dorchester, 28th inst. Matilda S. youngest daughter of Henry Gardner, Esq. 19.

In St. Joseph, Florida, 30th ult. Hon Richard C. Allen, Judge of the U. S. Court for the District of Apalachicola; 9th inst. of the prevailing fever, Capt John C. Graves.

In Salem, Mrs. Rebecca Farnham, 87.

In Westfield, 20th inst. Mrs. Clarissa, wife of Rev Isaac Knapp, 55.

In Medfield, Aug 20, Mr. Solomon Bigelow in his 67th year.

In Providence, Aug 23, Mrs. Harriet Sophia, wife of Rev Dr Tucker, 45.

In Goshen, Aug 14, Frederick P. Stone, Esq, 42. Mr. Stone was the Representative of that town in the last General Court.

In Chelsea, on Friday morning, 27th inst., Miss Nancy Wallace, 18.

In Hingham, 24th inst., Eliza H. daughter of the late Ephraim Marsh Jr., of this city.

Number Deaths in this city on the week ending the 28th ult. 44.

NEW BOOKS.—Park's Pantology, or a systematic survey of human knowledge, proposing a classification of all its branches, and illustrating their history, relations, uses and objects, with a synopsis of their leading facts and principles and a select catalogue of books on all subjects suitable for a Cabinet Library, by Roswell Park, A. M. illustrated with numerous engravings 8vo.

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Contents of the Number for September.

Religious Prayers.
Poetry and Painting
Chartism
'Thou shalt reap, if thou faint not.'
Christians the Heirs of God,—A Sermon by Rev. Samuel Gilman D. D.
'Lead us not into temptation.'
Christian Duties
Thrush's 'Last Thought's on war.
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WILLIAM CROSBY & CO., No 118 Washington street has lately published the following popular works;—

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FRENCH SHOES —A fine assortment may be found at the lowest market prices at T. H. BELL'S, 155 Washington street, opposite the Old South Church.

DANVERS & SALEM FAMILY SCHOOL.
To parents and Guardians.

MISS HARDING, daughter of the Rev. M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

TERMS.—For the usual branches of a thorough English education, including plain and ornamental needlework, board, washing, &c. under 8 years of age, $125 per year.

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Dancing and other branches at the price of the respective Masters. aug 21

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

CHRISTIAN EXAMINER for September.—Contents.

1 Use and Abuse of Banking
2 Manners and Customs of Ancient Egyptians
3 Popular Taste in Gardening
4 Panserou's Treatise on Singing
5 Parker's Ordination Discourse
6 Chronicles of the Pilgrims.

Notices.—Livermore's Commentary—The Comprehensive Church &c &c &c

This day published by JAMES MUNROE & CO., 134 Washington street. aug 28

NEW BOOK—A Treatise on Domestic Economy for the use of young ladies at home and at school, by Miss Catherine E. Beecher.

Received and for sale by SIMPKINS, 21 Tremont Row. aug 28

LETTER PAPER—A good assortment of Letter paper, price from $1 75 to $6 00 per ream.

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The Child's Duties and Devotions, by Jonathan Farr, 18mo.

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Two Sermons on the Death of Children to which is added a prayer for a sick child, and a prayer on the death of a child by Jonathan Farr.

Published by JAMES MUNROE & CO., 134 Washington street. aug 28

RELIGIOUS CONSOLATION,—Designed for those who are called to part with friends.

The Future Life—Contents; Contemplation of Immorality—Recognition and Re-union of Friends—Society and Home of the Blessed. The Character Unchanged by Death—Permanency of the Future State, &c &c.

Sacred Paths, or Life in Prospect of Immortality.

The Best Hours of Life, for the Hours of Death; from the German of Jean Paul Richter.

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POETICAL WORKS.—Lamb, Scott, Milton, Goldsmith, Coleridge, Young, Burns, Joanna Bailie, Shelley, Bowring, Campbell, Leigh Hunt, Gray, Thompson, Milman, Moore, Crabbe, Southey, Byron, Milne, Rogers, Montgomery, Cornwall, Kirke White, Beattie,

POETRY.

For the Register and Observer.

THOU TOO, WAST BORN TO DIE.

Warrior, methinks thy laurel wreath
Is touched as by decay:
Thy gleaming sword within its sheath,
No more thy hand doth sway.
Thy shield is from thy bosom cast,
Thy helmet from thy brow:—
Thou who through many a siege hast passed,
Why dost thou tremble now?

Is there no magic in the fame
That sounds thy praise afar?
No glory in that radiant flame
Which lured thee like a star?
Will not thy close-girt armor save
From thine advancing foe,
Thou, who, the bravest of the brave,
Hast laid the mighty low?

Weary and faint, thy nerveless arm
Lies palsied now and still:
Hearest thou not the war-alarm
That sounds through vale and hill?
See! on the tented field they wait
The glittering of thy crest:
Burns not thy soul with joy elate,
Waked from its dreamy rest!

Rouse thee! The bugle-blast comes shrill,
Borne on the summer air;
And the winds bid thee come, that fill
Thy damp and clustering hair.
But stay! thy filmed eye turns not
The victor's joy to see:
Banner and plume may mark the spot;
They wave no more for thee.

Thou'st bared thy bosom to the steel
And dared the cannon's blaze:
And fired with dark, unholy zeal,
Shrunk not on death to gaze.
But now it meets thee when thy heart
Swells not with glory high,
And a voice whispers thee, 'depart!'
'Thou too wast born to die.'

And is there hope within thy soul,
To brave the dark hour given?
As earth's deep clouds all onward roll,
Beams there a light from heaven?
Hear'st thou the angel's lyre-notes now
Changed for the trumpet's call?
And songs immortal,—while thy brow
Its earthly wreath lets fall?

Oh! 'tis a cold mysterious way,
That thou must tread alone;
Would that the lamp of Peace, with ray
Of love, within thee shone!
Would we could hear the Savior's voice
Welcome thy spirit home,
And seraphs with their harps rejoice,
Bidding thee quickly come!

But, there is blood upon thy hand!
A brother's, warm and free!
Are white-robed saints in yon bright land,
Companions meet for thee?
Think'st thou, thine eye the beams could bear
That there eternal shine?
Or, could thy heart the music share
Swept by a choir divine?

Thou'st sunk unto thy rest away:
But darkly and in fear,
We gather round thy form to pray,
And weep upon thy bier.
The strain upon our ear is poured,
Nor will its thrilling cease:
'Put up into its sheath, thy sword.'
'Blest are the sons of peace.'

Yet would we look in faith for thee,
To him who rules above,
And in the book of Mercy, see
His sentence, who is Love.
But, warrior, wheresoe'er thy way
O'er the broad earth doth lie,
Thy sword within its scabbard lay:—
Thou too, wast born to die.

L. B. T.

For the Register and Observer.

SUNSET.

Behold the glorious sun declining,
Only on loftiest hill-tops shining,
As if the parting light was grieving
To leave the earth—most loath at leaving
The spot on which in early morning
It shone, ere day in vale was dawning.
And thus when man from earth is parting,
He loves to think of life's fair starting;
Nor thinks of changes time and space
Have wrought along his varied race;
But still recurs to—loves to ponder—
Those scenes which most a life-time sunder.

How feeble is the light now cast
Upon the scenes at noon-day pass'd!
What intervening shade and light
Are seen upon approach of night;
Nor does the fertile valley share
More of the light than mountains bare.
Thus when the mind, with anxious feelings,
Looks o'er our life and wayward reelings,
How bright at times will be a spot!
And on another what a blot!
Then mem'ry finds the course we've run
Uneven as the earth to sun.

How calmly does day's monarch fall!
How gorgeous is his cloudy pall,
To which his parting radiance lends
A thousand hues,—which zephyr blends
And changes with each passing breath!
How glorious is the day-light's death!
Thus when a Christian meets the tomb
Devoid of sorrow, doubt and gloom,
He, like the sun, keeps on his way,
While every virtue adds a ray
Of glory to the parting scene
More bright than gilds our earthly e'en.

When day from loftiest peak has faded,
And night has hill and valley shaded;—
When midnight thick around us closes
And nature silently reposes;—
E'en then the sun has not departed;
Ere gone, he to return has started.
Thus when man's visual orbs shall fail
To penetrate the gathering veil,
His mental vision then shall rise,
Like parting sun-beams, to the skies,
And ere this life entirely close
The spirit's brighter dawning glows.

G. H.

MISCELLANEOUS.

THE DRUNKARD'S WIFE.

BY ELIHU BURRIT—THE LEARNED BLACKSMITH.

There are new developements of human character, which, like the light of distant stars are yet to visit the eye of man and operate upon human society.—Ever since the image of the Godhead was first sketched in Eden, its great Author and angels have been painting upon it; men have tried their hands upon it; influences like the incessant breath of heaven, have left each its hue upon the canvass; still the finishing stroke of the pencil will not be accomplished until the last lingering survivor of 'the wreck of matter and the crush of worlds is changed in the twinkling of an eye.'

The hemisphere of the present age is studded all over with such pearls 'and patines of bright gold,' as never shone before in the heavens of the human soul. In these latter days, the waves of time have washed up from depths that angels never fathomed, 'gems of purer light serene' than were ever worn before in the crown of man. We are now but half way advanced in a new cycle of human history. The race is but just emerging from the long reaching shadows of an iron age, and coming out into the starlight and sunlight of new influences. If, as we are assured, scores of new stars have taken rank with the heavenly hosts during the last two centuries, stars brighter than they have, in the same period, kindled up new lights in the moral firmament. Among these new stars, one, a little lower than that of Bethlehem, has just appeared above the horizon. It is the star of WOMAN'S INFLUENCE. Influential Woman is a being of scarcely two centuries: up to that period, and almost hitherto, her influences have fallen upon human character and society, like the feeble rays of a rising winter's sun upon polar fields of ice. But HER sun is reaching upward. There is a glorious meridian to which she shall as surely come as tomorrow's rising sun shall reach his in our natural heavens. What man will be, when she shall shine upon him then and thence, we are unable to divine; but we can found an anticipation from the influences of her dawning rays. Her morning light has gilded the visions of human hope, and silvered over the night shadows of human sorrow. There has been no depth of human misery beyond the reach of her ameliorating influence, nor any height of human happiness which she has not raised still higher. Whoever has touched at either of these extremities, or at any of their intervening points, could attest that neither height nor depth, nor principalities nor powers, nor things present or to come,' could divert or vitiate the accent and anodynes of her love. Whether we trace the lineaments of her character in the mild twilight of her morning sun, or in the living beams of her risen day, we find that she has touched human society like an angel. It would be irreverent to her worth to say, in what walks of life she has walked most like an angel of light and love; in what vicissitudes, in what joys or sorrows, in what situations or circumstances, she has most signally discharged the heavenly ministrations of her mission; what ordeals have best brought out the radiance of her hidden jewels; what fruitions of earthly bliss, or furnaces of affliction, have best declared the fineness of her gold. Still there is a scene, which has escaped the vulture's eye, and almost every other eye, where she has cast forth her costliest pearls, and shown such qualities of her native character as almost merit our adoration. This scene has been allotted to the DRUNKARD'S WIFE.—How she has filled this most desperate outpost of humanity, will be revealed when the secrets of human life shall be disclosed 'to more worlds than this.'—When the history of hovels, and of murky garrets shall be given in; when the career of the enslaved inebriate shall be told, from the first to the lowest degree of his degradation; there will be a memorial made of women, worthy of being told and heard in heaven. From the first moment she gave up her young and hoping heart, and all its treasures into the hands of him she loved, to the luckless hour when the charmer wine fastened around that loved one all the serpent spells of its sorcery,—down through all the crushing of her young born hopes,—through years of estrangement and strange insanity,—when harsh unkindness bit at her heart-strings with an adder's tooth—thence down through each successive depth of disgrace and misery, until she bent over the drunkard's grave;—through all these scenes, a halo of divinity has gathered around her, and stirred her to angel-deeds of love. When the maddened victim tried to cut him adrift from the sympathy and society of God and man, she has clung to him and held him to her heart 'with hooks of steel.' And when he was cast out all defiled with his leprous pollution,—when he was reduced to such a THING as the beasts of the field would bellow at,—there was one who still kept him throned in her heart of hearts; who could say over the fallen, drivelling creature, 'Although you are nothing to the WORLD, you are all the world to ME.' When that awful insanity of the drunkard set in upon him, with all its fiendish shapes of torture; while he lay writhing beneath the scorpion stings of the fiery phantasies and furies of delirium tremens,—there was woman by his side, with all the attributes of her loveliness. There was her tearful love-beaming eye, that never dimmed but with tears when the black spirits were at him. There she stood alone, and in lone hours of night, to watch his breathings, with her heart braced with the omnipotence of her love. No! brute as he was, not a tie which her young heart had thrown around him in his bright days had ever given away, but had grown stronger as he approached the nadir of his degradation. And if he sank into that dark, hopeless grave, she enswathed him in her broken heart, and laid it in his coffin; or if some mighty angel's arm or voice brought him up from the grave of drunkenness, the deepest ever dug for man, he came forth Lazarus-like, bound fast and forever within the cerements of her deathless affection.

Such is her sceptre; such are the cords which she throws around the wayward and wandering, and leads him back to virtue and to heaven, saying, as she gives him in, '*Here am I and he whom thou gavest me.*'

Worcester, Mass., July 3, 1841.

EARLY FORTUNE.

Many persons seem to imagine that the greatest benefit which they can bestow upon their offspring, is to start them in the world with a fortune; to place them at once beyond the spur of necessity, and where their successful seniors by twenty years are contented to rest, and enjoy the fruits of their labor; consequently every effort of their lives is directed to this end. They act upon that deceptive parlance, '*money can purchase any thing.*'—and therefore make it the first and greatest idol of their own lives, that they may bestow a liberal share of it upon their children. Never was there a more fatal delirium, and it is not without regret that we recognize in it the prevailing *ignes fatui* of the present generation. Money purchase any thing! Yes, that is the doctrine which has ruled many a tender mother, and affectionate father, in the training up of their children—that has caused industrious habits to be so rare in the 'patrician circles,' and that has filled our promenades, and the porches of hotels, with so many addle-pated, *fashionable fellows.*

We have a case in point in our 'mind's eye,' which is by no means a singular sample of the effect of early fortune. It is an individual whom we occasionally meet upon the streets, (whose name we must in delicacy suppress) not over thirty years of age, and yet the very personification of premature decay. He was an only son, and in youth the dote of his parents, who, with even parsimonious care, hoarded up their rents, and the profits of their investments, with a view to a handsome provision for him, and an independency at their death. His education was neglected, because he showed no particular natural predilection for academic learning, and therefore, it was to him exceedingly irksome; and inasmuch as he would be independent in the course of a few years, there was no particular necessity, thought his parents, for filling the boy's head with Latin, French, and mathematics; which only served to dim the lustre of his eye, and send him home with the headache; suppressing his vivacity for the remainder of the day and evening. He knew that he had a large estate in expectancy, that he was even then amply supplied, and his mind naturally and habitually inactive, was much more frequently delighted with a strut down Chestnut street, or a drive behind a pair of 'fast ones,' than any of the exercises of education, and he found much more pleasure in the study of fashions, and youthful frolic, and in contemplating their perfection *in future*, than the simple routine of the sophomore class.

At twenty-two, he found himself in possession of $60,000, and aloof from restraint in every sense of the word, which soon gave him an eminence in those branches of 'useful learning,' in which fashionable fellows of fortune are known to excel—wine, women, fashions, games, and horses. He drove as fine a pair of 'bloods' as ever went round the course in three minutes, and seldom absented himself from a good running match, where he would bet with a peculiar zest on the favorite nag. He soon fell into the clutches of the 'stool pidgeons;' and 'knowing ones' of the gaming rooms, and the race ground; visited their 'hells' frequently; and was whirled in an eddy of fashion, fun, and frolic; unthoughtful prodigality and dissipation; until his exhausted means dispelled the dizziness of his career, and enabled him to see that he had been the dupe of libertines, and swindlers, who had now cast him off, minus means and health, to drag out a miserable existence for the remainder of his years, without pity or consolation even from his own connexions.

This is by no means an uncommon case, even in our own city; we could point to a number of equally deplorable instances of the result of early fortune, which are abundantly sufficient to carry conviction, that parents may confer far greater, and more lasting benefits upon their offspring. While this young man with $60,000 as a *start*, was hurrying to the vortex which he ultimately reached, there were others who set out in the world without a dollar, but with a fair education, and habits of industry and enterprize, who are now our most wealthy and respected merchants, and artizans. Our city contains many such; aye, for aught we know, a majority of our successful tradesmen have made some such beginning.

Wealth that is gained by industry is always best taken care of, and is most likely to be applied to proper uses. The young man who is left with a moderate start in business, or even without any thing more than a good education and enterprising habits, is much more likely to succeed in life, and prove an useful and really independent member of society, than he who jumps into $50,000, on his 'freedom day.' This, to some, may seem a paradox, but it is nevertheless so; every observant person will at once acknowledge the correctness of it. Education and well formed habits, even without money, are far more successful, as a general rule, than an early fortune, with habits of inactivity, and an indulgence in the fashionable vices and follies of the day.—*Philadelphia Daily Chronicle.*

[From the Novascotian].

CANADA.—ITS SCENERY AND RESOURCES.

The question has been put to us twenty times a day since we returned home, 'What do you think of Canada?' and, as it is likely to be many times repeated, we take this early opportunity of recording our conviction that it is one of the noblest countries that it has ever been our good fortune to behold. Canada wants two elements of prosperity which the Lower Colonies possess, open harbors for general commerce, and an homogeneous population; but it has got everything else that the most fastidious political economist would require. We knew that Canada was a very extensive Province—that there was some fine scenery in it—and that much of the soil was good, for we had read all this a great many times; but yet, it is only by spending some weeks in traversing the face of the country, that one becomes really alive to its vast proportions—its great national features—boundless resources, and surpassing beauty. It is said, so exquisite is the architecture of St. Peter's at Rome, that it is not until a visiter has examined the fingers of a Cherub, and found them as thick as his arm, or until he has attempted to reach a dove, and found it far beyond his reach, and much larger than an eagle, that he becomes aware of the dimensions of the noble pile. So it is with Canada, a glance at the map, or the perusal of a volume or two of description, will give but a faint idea of the country. It must be *felt* to be understood. We will endeavor to explain what we mean.

Nova Scotia and Cape Breton together spread over a space of 400 miles in extent, and a good steamboat will run past both in 30 hours. From Anticosti to Quebec is about 600 miles, and then, when you have got there you are but upon the threshold of the Province. For two days and nights you steam along, after entering the estuary of the St. Lawrence, at the Unicorn's highest speed, with Canada on both sides of you; and, when you are beneath the shadow of Cape Diamond, you begin to think that you have got a reasonable distance inland—that Canada, as they say in the States, is 'considerable of a place.' But again you embark and steam up the St. Lawrence, for 180 miles further to Montreal, and there you may take your choice, either to continue your route, or to ascend the Ottawa, and seek, at a greater distance from you than you are from the Sea, for the Northern limits of Canada.—But you probably prefer adhering to the St. Lawrence, as we did, and on you go, by Coach and Steamboat, for 48 hours more, and find yourself at Kingston. Looking back upon the extent of land and water you have passed, you begin to fancy that, if not near the end of the world, you ought at least to be upon the outside edge of Canada. But, it is not so—you have only reached the central point chosen for the seat of Government, and, although you are a thousand miles from the Sea, you may pass on west for another thousand miles, and yet it is all Canada.

But the mere extent of the country would not, perhaps, impress the mind so strongly, if there was not so much of the vast, the magnificent, the national, in all its leading features. It is impossible to fancy that you are in a Province—a colony: you feel, at every step, that Canada must become a great nation, and at every step, you pray most devoutly for the descent upon the country of that wisdom and foresight, and energy, which shall make it the great treasury of British Institutions upon this continent, and an honor to the British name. All the lakes of Scotland thrown together would not make one of those great inland seas, which form, as it were, a chain of Mediterraneans; all the Rivers of England, old father Thames included, would scarcely fill the channel of the St. Lawrence. There is a grandeur in the mountain ranges, and a voice in the noble cataracts, which elevate the spirit above the ignorance and passions of the past, and the perplexities of the present, and make us feel that the great Creator of the universe never meant such a country to be the scene of perpetual discord and degradation, but will yet inspire the people with the union, the virtue, and the true patriotism, by which alone its political and social condition shall be made to take, more nearly than it does now, the impress of its natural features. Canada is a country to be proud of—to inspire high thoughts—to cherish a love for the sublime and beautiful, and to take its stand among the nations of the earth, in spite of all the circumstances which have hitherto retarded, and may still retard its progress. Whether she shall take her stand by the side of Britain, respected, free, confiding, or whether she shall be held by the strong hand of power, until she breaks away, when circumstances favor the outbursts of savage discontent, is the problem which will probably be worked out within the next five years.

Chief among the resources of Canada must be regarded her boundless tracks of rich and fertile land. For many miles below Quebec the soil is excellent, and the further you proceed onwards, the better it becomes; until, in the western regions of Upper Canada, it is found inferior to none on the continent of America. No man can estimate the numbers that Canada could feed, or form the least idea of what its agricultural export might be, if all the land, capable of improvement, were under cultivation. For conveying this produce to market the noble rivers of the country afford extraordinary facilities,—but sixty miles of canalling are required, for the transportation of bulky articles from Lakes Michigan and Superior to the sea, whilst the distance from Buffalo to Albany, by the Erie Canal, is upwards of 300 miles. To the completion of the few short cuts, which are required to perfect the navigation of the St. Lawrence, it is probable that the serious attention of the Government and the Legislature will now be turned. There are not wanting sanguine men in Canada, who would cheerfully expend upon these every farthing of the promised million and a half, in the confident expectation, that, when completed, a very large portion of the Flour and Wheat from Ohio and Michigan, to say nothing of the productions of the Province itself, would be attracted through what they believe will be the favorite because the least expensive route.

RUINS IN CENTRAL AMERICA.

For some time past the Chevalier Frederichsthal, attache of the Austrian Legation has been exploring the ruins of Central America. Perhaps no one better fitted for this labor than this gentleman, could have been induced to undertake it. Belonging to a noble family at home and of eminent attainments in science, his labor was undertaken merely for the advancement of science itself, and with the expectation of no reward but the reputation that should follow his success.

This gentleman travelled by himself, lived like the Indians, and at night encamped on the ground as one of them. He has spent the last nine months in that country, and during that time has been among the ruins of cities where the foot of a white man never was before, and which are unknown even to the most recent travellers. He mentions the ruins of one colonade where there are yet 10 rows of columns, in each of which are 48 columns,—in all 480 columns. He had with him a complete Daguerreotype apparatus, and with it has taken a great number of excellent impressions. This often required two Indians to hold his table against the force of the wind, two alsoto keep steady the apparatus, others to protect it from the sun, &c. We had yesterday the pleasure of seeing these impressions at his hotel, and they surpass any thing of the kind which we have seen, in distinctness and excellence. From the impressions when magnified, he has made drawings which show the original, by their richness, elegance and finish, to be the work of a highly cultivated people. The work of Messrs. Stephens and Catherwood was on the table, and its sketches were compared with the Daguerrotype, when the sketches in every case were found defective, imperfect and different from the impressions. No idea can be formed from them of the perfection of art with which these structures are finished, as revealed in the impressions and their magnified drawing.

The impressions of Uxmul when compared with the sketches of Palenque, show a far more advanced state of cultivation by the inhabitants of the former place. The ornaments on the temples signify that their religion was of a most sensual kind.

In some future year it is expected that this invaluable collection, with the result of these labors, will be given to the public. And when it is recollected that Austria has in her possession the original manuscripts and the drawing of Cortez who invaded Mexico, with which these may be compared, it may be hoped that some light will be thrown on the character of that wonderful people who preceded us on this continent.—*N. J. Jour. of Com.*

STATUE OF ST PETER AT ROME.

I had been walking about St Peter's to-day till I felt the exaltation which the grandeur, the vast riches, and endless wonders of that glorious church produce, when I was suddenly attracted by the changing group around the bronze statue of St Peter. This, formerly a statue of Jupiter, has been made by papal consecration the presiding divinity of the Christian temple. It is a sitting figure, elevated a few feet from the floor, with a circlet round the head, (now a glory), the left hand raised, and the right pressing a key to the breast. The rigid face has a cold, inflexible expression, most unsuited to the impulsive disciple. It looks like the idol it is; and rather singularly in keeping with this expression is the right foot protruding from the drapery, conscendingly presented to the the kiss of the faithful.

I have often heard of the kissing of St Peter's toe; but, till I saw grown-up men and women actually press their lips to this worn bronze toe, then rub their foreheads against, (a phrenological manifestation!) and finally kneel before the image, I had never fairly conceived of this idolatry; and yet should we call it so? who shall analyze the feeling in which love and reverence blend? a nicer art than to seperate the ray of light; who shall judge and condemn the impulses of devotion in an ignorant mind? —*Letters from abroad to Kindred at Home.*

PHILOSOPHER'S STONE.

The eccentric John Randolph, in one of his erratic speeches in the Senate of the United States, exclaimed, 'Mr President, I have discovered the Philosopher's Stone. It consists in these four plain English monosyllables '*Pay as you go.*'

There is much instruction contained in these few words, and they would afford an appropriate text for an occasional sermon. 'Pay as you go.' How much individual distress might be avoided by the strict observance of this maxim; but how few of us, alas! *do* observe it? It is too much the practice to 'pay when you can,' not to 'pay as you go,' and hence the many troubles which harass and perplex us in our pilgrimage through life. If every man were governed by the maxim, 'Pay as you go' there would be no cry of hard times—there would be no dodging of sheriffs and constables, or shunning creditors. True democratic liberty would be restored, and every man would be free as the air he breathes. 'Pay as you go,' and many of the crimes which disgrace humanity, and bring affliction upon our families, would be banished from our fair land. But above all, the publishers of newspapers, who have been great sufferers by the neglect of their subscribers to follow this golden rule, would be greatly benefitted. Its observance would infuse into them new life and vigor, and inspire them with new energies to enlighten the public mind.

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